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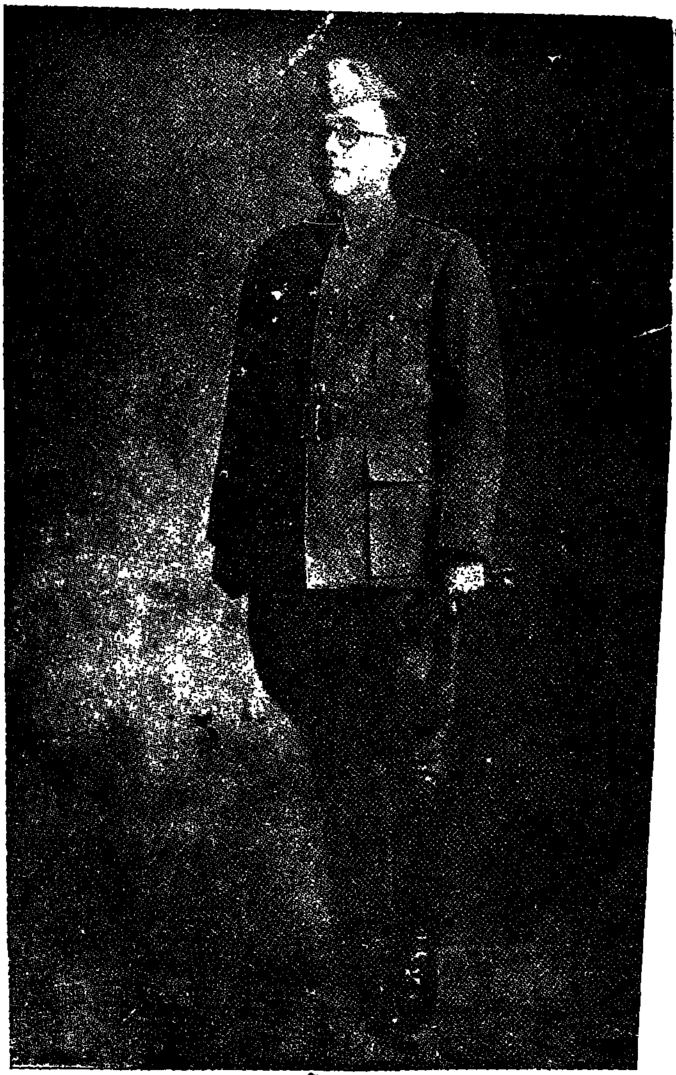
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Netaji Subhas Chandra Bose.

ON TO DELHI

OR

Speeches & Writings of
Netaji Subhas Chandra Bose

Illustrated

With Messages from

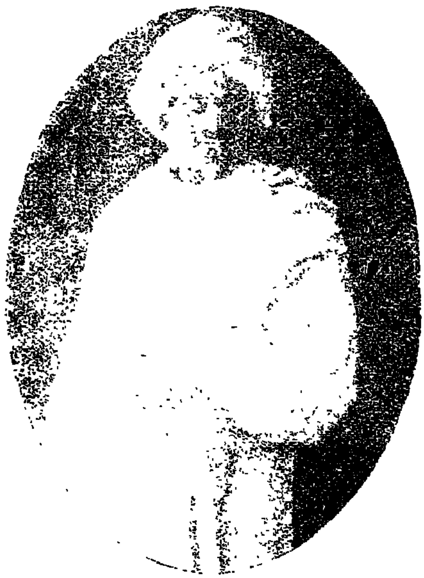
Messrs Sarat Chandra Bose, Jayaprakash Narayan,
Lt. Col. Lakshmi Swaminadhan and others.

Edited
by

G. C. JAIN

Published by
Saraswati Pustak Mandir,
Jogiwara, Nai Sarak,
DELHI.

First Edition



Lala Hardial, M. A.

DEDICATED

To

The Late Lala. Har Dial M.A., who was
the first torch-bearer of Indian Revolution and
organiser of the Hindustan Ghadar Party.
He ventured to free the motherland
from within and outside India
during the year 1914-1918.

and

His living Colleagues

1. Lala Hanwant Sahai whose 40 years of selfless service and sacrifice in the cause of India's freedom are too wellknown to political minded India

and

2. Pandit Jagat Ram whose sufferings during 23 years of transportation have idolized him as a living monument of suffering and patriotism.

The Editor.

FROM THE EDITOR

The Speeches and writings of Netaji Subhas Chandra Bose have appeared in various journals and books. In this book only select speeches which he delivered in East Asia, and which inspired millions of his countrymen there to rise like one man to overthrow the British yoke have been collected. I consider it my duty to offer my respectful thanks to all the esteemed leaders and friends who have helped me in various ways in this venture. I am specially indebted to Sardar Sardul Singh Caveeshar who had kindly written the introduction and also to Syt. Sarat Chandra Bose, Comrade Jayaprakash Narayan, Lala Shankar Lal, Lala Hanwant Sahai, Pandit Jagat Ram, Syt. H.V. Kamath, Lt. Col. Lakshmi Swaminadhan, Syt. Soli S. Batliwala, Seth Ratan Lal Jain (Agra.), Lala Premjas Rai B.A., Lala Sham Nath, Municipal Commissioner, Lala Ram Charan Agarwal, Pandit Sri Ram and Syt. Kumud Vidyalankar. " JAI HIND ".

5th July, 1946
LOHA MANDI,
AGRA,

THE EDITOR.

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The Editor has rendered great service to the cause of Indian Independence by bringing out his book "ON TO DELHI". The Azad Hind Fauj under Netaji's leadership opened a new chapter in the struggle for Indian independence and created history. The contents of this book are thought-provoking and give a clear insight into the workings of the mind of one who had the rare courage of translating his thoughts into action. JAI HIND.

Sarat Chandra Bose

New Delhi. (Sd. Sarat Chandra Bose)
26-5-46,

—3—

The death of a martyr makes death sweeter for the average man and the living martyrs who at every step in every breath of their lives suffer a fresh martyrdom, enkindle in their people the fire of enthusiasm, stir up their drowsy and sleeping souls to mighty deeds and inspire them with greatness of the ideal they serve and lead them to the crown of glory.

The world looks with awe, wonder, admiration and respect at him who unfurls the flag of victory but those who silently suffer, consumed with fire of the ideal who lay down their lives in silent obedience to the ideal unknown and unsung—it is these last that lay the true foundation upon which the mighty edifice of victory is built up.

All honour to the living, all honour to the dead who live through their deeds. Hurrah for those that are amidst us and a silent prayerful tear for those who gave their all and their very lives so that Mother India may live and achieve the glory worthy of a great people.

29th May, 1946.
HARIYANA,
Dist. Hosiarpur (Punjab)

Here in these speeches we hear the voice of one who has been acclaimed as one of the greatest revolutionary leaders in history. Those of us who had the happy privilege of knowing him and working under his guidance in India will recognise here the lofty idealism, the flaming patriotism and the dauntless courage which inspired us to sacrifice, struggle and suffering with a thrill of joy in our hearts. It has been given to few heroes in the "Liberation war of humanity" to achieve what Netaji Subhas Chandra Bose wrought during his meteoric career which has galvanized the Indian nation and ushered in a new era of heroic endeavour. Each one of the speeches in this collection is instinct with the spirit that knows no defeat, the daring that scorns all obstacles and stands foursquare to all the tempests that rage, and the supreme abandon that stakes all and offers every thing, even life itself, at the altar of freedom.

The crisis of World War II brought many men of action to the fore and among the foremost was Netaji with the authentic stamp of revolutionary dynamism, a genius who clearly saw through the tangled skein of world events and, fashioning his policy and strategy accordingly executed it with consummate skill, tireless industry and prodigious valour. It may be that Netaji's efforts have not been crowned with immediate victory, but is not the new spirit of Netaji's I.N.A. that has swept country from end to end like a tornado a unique phenomenon which will ultimately compel Britain to quit India ?

Netaji's life has been a mission with noblest sense of this word, and an entire nation is entitled to hope that so long as that mission remains unaccomplished, so long as he does not reach Delhi he cannot die. Netaji Zindabad. 'Jai Hind'.

New Delhi. (Sd. Hari Vishnu Kamath)

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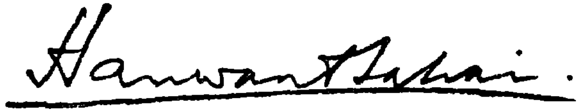
Since Netaji Subhas Chandra Bose's exploits in the cause of India's freedom have been known in this country, the people have been electrified with new spirit and unique enthusiasm, as if new vistas of hope and aspiration have been unfolded, promising early and sure liberation from the oppressive and unbearable alien rule under which they have been groaning for over a century In this book "ON TO DELHI" Netajis' selected speeches which he delivered in East Asia, and which moved a population close upon three million Indians there to rise like one man to over-throw the British yoke, have been collected and presented in book-form for the benefit and enlightenment of his countrymen who have been longing for freedom.

Shri Subhas Chandra Bose was a true son of India. His genius began to be felt by his countrymen since 1938, when he rose to the eminence of Congress leadership. He proposed more active and aggressive programme to be adopted by the Congress. But the Congress leadership was too conservative to listen to him. They rather ridiculed his ideas and plans and ultimately, persecuted him. Persecuted and prosecuted by both his friends and foes, he by dint of his gifted ingenuity and intrepid resolve, forged his way out from the bog of Congress Conservatism, as well as from the imperialist cage of slavery; and flew like a freed bird to distant lands till he reached hospitable asylum near his home, from where he worked and worked ceaselessly to free his homeland from both conservatism and lethargy of

his own people and from political bondage and exploitation of foreigner till fate cried halt to his successfull activities.

Netaji Subhas Chandra Bose's military campaigns in East Asia were, in fact, a real second front for the Indian struggle, which had been raging within the country since 1942. But alas! the vision of Congress leaders in India was blurred by their prejudices against innovations different from their old beliefs. They characterised his campaigns as a camouflage of a foreigner's attack, and put a volte face to all his efforts and gestures for a corresponding response from within against the common enemy Had a revolt from within synchronized with Netaji's attacks from without the cherished goal would surely have been a **fait accompli.**

Netaji's speeches and writings which have been collected here will reveal the true state of affairs which existed then in East Asia and the noble spirit under which he organised and carried on his march "ON TO DELHI." "NETAJI ZINDABAD." "JAI HIND".



Delhi. (Sd. Hanwant Sahai)

10th May, 1946.

—6—

In every country, at different times men are born of outstanding ability, who help humanity to revolt against the existing conditions, who inspire men to lead nobler life, to break their bonds and shackles by their personal example and by their personal sacrifice. India has produced great men in the past like Rama, Krishna, Budha, Mahavira, Chaitanya, Nanak and others. In our time, one such great personality is that of Netaji Subhas Chandra Bose. We, who are his contemporaries, cannot realise fully his greatness, his nobility and heart, his burning patriotism, his love for his Motherland. I, who had come in very close contact with this great soul for nearly 20 years know some thing of his burning desire to free his Motherland. He dreamt of his country, he lived for his country. His only love was his Motherland. He was extremely simple in his habits, never paying any attention to his food or dress or comfort. Readers of this book will be able to get a glimpse of what Netaji Subhas Chandra Bose was. After the great heroes of 1857, he is the first Indian, who seriously planned to overthrow foreign rule. Many of his compatriots tried to sling mud on this great personality. His speeches will unmask all his erstwhile enemies and show them in their true colours.

We do not know, if he is alive, but in case he is, I am sure, he must be thinking and dreaming of nothing else except of freedom of this great country of ours-- a great in the past, bound to be great in the future. JAIHIND.

New Delhi.
29-4-46

(Sd. Shankar Lal)

—7—

Comrades,

To-day the magic name of Netaji and the Azad Hind Fauj thrills the imagination of every living Indian. For over two centuries we have known slavery with all its accompanying shame and degradation. In our shame we have tried to hide ourselves in our past—not in its glories, but in its age-worn traditions and superstitions which have long out-grown their usefulness and have no place in India to-day. To the out side world India has therefore been a land steeped in ignorance and superstition, a land in which the barricade of religions and caste are so strong, that they can never be broken, a land in which only the foreigner by means of his mercenary army can bring peace and order. To-day that myth lies shattered for ever. Netaji by his dynamic personality and genius, has shown not only to Indians but to the people of the world that Indians can live as one, fight as one and die as one. Netaji has shown us the way. Now it is up to us to follow his lead. JAI HIND 'NETAJI ZINDABAD'. 'AZAD HIND ZINDABAD'.

Gilchist Gardens,
Chetput, Madras.
8th April, 1946

(Sd. Lakshmi Swaminadhan
Lt. Col. Azad Hind Fauj)

INTRODUCTION

There is a sort of controversy in the Indian Press whether Netaji Subhas Chandra Bose is dead or alive I think all the arguments on one side or the other are quite irrelevant. Netaji lives and lives for ever; men like him are immortal and can never die. Netaji lives in the spirit of freedom that India has acquired and shall live in that spirit as long as India remains free and unconquerable.

It was Mahatma Gandhi who gave India the first impulse of life after centuries of torpor and death. For the last twenty years Indian people have been struggling for the freedom of their country as they had done never before in the British Raj, Muslim Raj, or Hindu Raj. For the first time Gandhiji taught Indians the way of life and freedom, and Indians took to his movement with ardour and enthusiasm seldom seen before in this land.

But when the war came, Gandhiji's technique seemed to have exhausted itself; Gandhiji and those around him were found to have lost faith in themselves; and the people in general had also lost faith in their leaders. Gandhiji could act only non-violently, and his faith in non-violence of the people had died of many a shock born of sporadic violence that followed whenever mass Civil Disobedience was attempted. The Congress leadership was thus wobbling between desire to strike and fear of violence that might follow a mass movement.

Netaji tried to pull Congress leadership out of this slough of despondency, but he failed to convert them to the ways in which the new world had been moving. Disappointed in his efforts in this direction, he left India to try new fields and new methods. Even his most trusted colleagues were not hopeful of any great success, the prospects were so gloomy and the ground to be travelled so uncertain. When Netaji opened his plan to me, I remember to have told him what a wild goose chase it could turn to be. But he was adamantine in his resolve. Like a lion he fretted against the cage bars that bound him to inaction in India. He refused to remain inactive when the whole world was in the melting pot, many a nation fighting against each other for liberty and powers.

The success Netaji attained is now well known. If to-day the British Government has decided to "QUIT INDIA" it is due to what Netaji accomplished in Burma and at the Imphal front. It is true that owing to Russian and American pressure in the East, the Japanese had to deny help; and the Indian National Army had finally to surrender owing to want of means and starvation, but Netaji's men had won on the Eastern border moral victory for the cause of Indian freedom for ever. Netaji's retirement in Burma was like the retirement in Burma of General Kruger in South Africa and of De Velera in Ireland, both of whom secured victories for their countries in their set-backs and defeats. Netaji whether dead or alive, his name shall remain for ever

with Joan De Arc, Washington, Garibaldi and other heroes who sacrificed their all to win freedom for their Nation. After Netaji's onslaught on the citadel of British Imperialism, foreign domination in India is gone for ever. The Britishers in this country have lost all prestige, even their best friends have deserted them; to-day the Indian Police and the Indian Army and the Indian Princes are all as much anti-British as Netaji's men of the Indian National Army. It is all duo to the new spirit that Netaji's life and work have infused in the Indian mind.

This short collection of Netaji's speeches "ON TO DELHI" and statements, and of life events that are given in this book give us a clue to the master mind that had brought about this new revolution. Even man like Gandhiji feel surprised at the great success achieved by Netaji. These speeches, which breath within spirit of self-sacrifice and burning patriotism, reveal the secret of that success. I recommend this book to every Indian who desires to drink deep at the fountain-head that turned slaves into soldiers of liberty and men and women in the street into generals and heroes. Netaji-ki-Jai, Jai Hind.

Sardul Singh Caveeshar

Delhi.
9th April, 1946.

(Sd. Sardul Singh Caveeshar)

GANDHIJI'S PART IN INDIA'S FIGHT.

Broadcast Address from Bangkok, delivered on 2nd Oct. 1943.

This day, Indians all over the world are celebrating the 75th birthday anniversary of their greatest leader, Mahatma Gandhi. It is customary on such an occasion to relate the life-experiences of the man whom we honour and to whom we pay our homage of love and respect. But the Indian people are so well-acquainted with the life and work of Mahatma Gandhi that it would be an insult to their intelligence, if I were to begin narrating the facts of his life. I shall, instead, devote myself to an estimation of the place of Mahatmaji in the history of India's struggle for independence. The service which Mahatma Gandhi has rendered to India and to the cause of India's freedom is so unique and unparalleled that his name will be written in letters of gold in our national history for all time.

In order to correctly estimate Mahatma Gandhi's place in Indian history it is necessary to take a birds'-eye-view of the British conquest of India. You all know that when the British first set foot on Indian soil, India was a land flowing with milk and honey and it was the wealth of India which had attracted poverty-stricken Englishmen from across the seas. Today we find that as a result of political enslavement and economic exploitation the Indian people are dying of hunger and starvation,

while the British people who were once so poor and needy have grown fat and rich on the wealth and resources of India. Through sorrow and suffering, humiliation and torture, the Indian people have learnt at long last that the only solution of their manifold problem is the recovery of their lost liberty.

Turning to the methods of the British conquest of India, we see that the British never attempted to fight the entire Indian population in any part of the country, nor did they try to conquer and occupy the whole of India at once. On the contrary they always tried to win over a section of the people, through bribery and corruption, before they commenced military operations. This was the case in Bengal, where the Commander-in-Chief, Mir Jaffar, was won over by the British, by offering him the throne of Bengal. At that time the religious or communal problem was unknown in India. The last independent king of Bengal Siraj-ud-dowla, who was a Muslim, was betrayed by his Commander-in-Chief, who was also a Muslim, and it was the Hindu Commander, Mohanlal, who fought with Siraj-ud-Dowla till the very last. The lesson that we have learnt from this episode in Indian history is that unless timely steps are taken to prevent and to punish treachery, no nation can hope to preserve its independence. The developments in Bengal did not unfortunately open the eyes of the Indian people in time. If even after the fall of Siraj-ud-Dowla in Bengal, the Indian people had made common cause against the British, they would have easily succeeded in throwing the unwanted foreigner out of

Indian soil. No one can say that the Indian people did not fight in order to retain their freedom-but they did not fight all together. When the British attacked Bengal, nobody attacked them from behind. When later on, the British fought Tippu Sultan in South India, neither the Marathas in Central India nor the Sikhs in the North came to the rescue of Tippu Sultan. Even after the fall of Bengal, it was still possible to overthrow the British, through the combination of Tippu Sultan in the North. Unfortunately for us, this was not done. It was, therefore, possible for the British to attack one part of India at a time and gradually extend their rule over the whole country. The lesson that we have learnt from this painful chapter of Indian history is that unless the Indian people stand united before the enemy, they will never be able to achieve their independence, nor will they be able to preserve it even if they acquire it.

It took a long time to open the eyes of the Indian people, Ultimately, in 1857, they woke up and they then made a concerted attack on the British, in different parts of the country. When the fight began-the fight that the British historians call "The Sepoy Mutiny" and we call the "First War of Independence" the British were easily defeated at first. But two factors accounted for our ultimate failure. All parts of India did not join in the fight; and what is more significant, the technical skill of our army commanders was inferior to that of the commanders of the enemy forces. It is a fact that Europe had made considerable progress in the art of

modern warfare in the eighteenth and nineteenth centuries and the Indian people had not kept abreast of the times. Consequently, when the final clash with the British forces took place our army leaders were found wanting. The lesson that we have learnt from our failure in 1857 is that, in future, the Indian people must keep up intimate contact with the progress made by other nations in every walk of life, and especially in the art of warfare.

After the defeat in 1857, the Indian people were disarmed by the British. It was the greatest folly and mistake on their part to submit to disarmament at that time. If the Indian people had not been disarmed and thereby rendered helpless, it would have been possible for them to strike for their liberty once again, within a short period of time. Owing to disarmament, however, the Indian people lay politically prostrate and despondent for nearly thirty years. Ultimately, in 1885, a political awakening took place through the birth of the Indian National Congress. The Indian National Congress was in the beginning a moderate body. The leaders of the Congress were at first afraid of demanding complete independence and the severance of the British connection. Within a brief span of twenty, however new life was infused in to the Congress. By 1905, we find leaders like Aravinda Ghosh demanding complete independence for India. Along with this demand for independence, more extreme methods were adopted for achieving liberty. In Bengal the boycott of British goods was adopted as a retaliation against the partition of that Province

and this method of boycott was gradually taken up all over India. Not content with economic boycott, Indian youths next took the cult of the bomp and the revolver. A number of youths were sent abroad to learn revolutionary sabotage in Paris and other European centres, while Indian youths as a whole began to study the revolutionary methods adopted in other parts of the world—notably in Russia and Ireland.

During the last World War, the Indian leaders were duped by false promises made by unscrupulous British politicians and as a result, India's blood and money were poured out in the service of Britain and in order to strengthen the chains of India's bondage. It must, however, be said to the eternal honour of the Indian revolutionaries that they did not allow themselves to be deceived by Britain and they did their very best to work up a revolution in the country. But unfortunately for India, they failed.

When the last World War was over and the Indian leaders began to demand the liberty that had been promised to them, they discovered, for the first time, that they had been betrayed by perfidious Albion, i. e., the British people and their politicians. The reply to their demand came in the form of the Rowlatt Act—or the Black Act—in 1919, which deprived them of what little liberty they stil possessed. And when they protested against that Black Act—the Jallianwalla Bagh massacre followed. For all the sacrifices made by the Indian people during the last World War, the two rewards were—the Rowlatt Act and the Jallianwalla Bagh massacre.

are now rotting behind the prison bars. The task Mahatma Gandhi began has, therefore, to be accomplished by his countrymen. At home and abroad.

Indians at home have everything that they need for the final struggle—but they lack one thing—an army of liberation. That army of liberation has to be supplied from without-and it can be supplied only from without.

I would like to remind you that when Mahatma Gandhi commended his Non-co-operation programme to the Indian nation at the annual session of the Congress at Nagpur in December 1920, he said, "If India has the sword today, she would have drawn the sword". And proceeding further with his argument, Mahatmaji then said that since armed revolution was out of the question, the only other alternative before the country was that of Non-co-operation or Satyagraha. Since then times have changed and it is now possible for the Indian people to draw the sword. We are happy and proud that India's Army of Liberation has already come into existence and is steadily increasing in numbers. We have, on the one hand to complete the training of this Army and send it to the field of battle, as soon as possible. We have simultaneously, to build up a new army that can go on reinforcing the Army in the field. The final struggle for liberty will be long and hard and we must go on fighting—till the last Britisher in India is either cast in prison or thrown out of the country. I would like to warn you that after our Army of

Liberation—the Azad Hind Fauj or the Indian National Army—sets foot on Indian soil, it will take at least twelve months—and perhaps more—to liberate the whole of India from the British yoke. Let us, therefore, gird up our loins and prepare for a long and hard struggle.

THIS WAR AND ITS SIGNIFICANCE.

Broadcast Address from Tokyo, on June 24, 1943

Countrymen and Friends! I want to deal in the first place with the meaning of this war, and the historical facts lying behind it. Well, this war is a clash between the forces that want to maintain the status quo in the world and the new forces that are determined to destroy it in order to usher in a new order. The former includes the Anglo-American imperialistic powers that have been masquerading under the clock of freedom and democracy. Victory to these imperialistic powers would mean the perpetuation of our servitude as well as the continued enslavement of many other unfortunate nations.

Some of my countrymen have been expecting that under the pressure of an international crisis the imperialistic powers like Britain might be induced to recognise the independence of enslaved countries like India, but all such expectations have been completely falsified. Likewise, all attempts previously made by some people to avoid war, and somehow to arrive at a compromise between the two parties, have proved to be fruitless. The result is the present war, which is being fought to a finish and there is every chance of its being a more prolonged struggle than the last World War.

In this titanic conflict our national interest clearly lies in allying ourselves with those young

and virile nations, who are determind to overthrow the status quo and thereby give us a chance of winning our liberty.

It should be fully evident that the Tripartite Powers by fighting our age-long enemy and inflicting terrible defeats on him, have been indirectly helping our national struggle to a remarkable degree. If our enemy had not been mortally wounded by these Powers, our task of achieving liberty would have been a hundred times more difficult than what it is to-day. We are grateful for this, but we are even more grateful than the Tripartite Powers are not only content with giving us indirect help, but have been offering active support and assistance in our fight for freedom.

I know that there are some countrymen of mine who, having been brought up in English institutions and having been influenced by English propaganda, doubt the merits of the Tripartite Powers. *I would ask those countrymen to put their trust in me for the powerful British Government that has persecuted me all my life and has imprisoned me eleven times, has not beeu able to demoralise me. No power on earth can hope to do so. And if the wily, cunning and resourceful British Politicians Have failed to cajole and corrupt me, nobocy else can do so.*

In all the Axis countries I have visited, I have not only studied very closely the public opinion in regard to India, but I have also acquainted myself at first hand with the attitude and policy of the three Governments.

Friends! The latest declaration of Premier Tojo made at the Imperial Diet on 16th June, 1943, which I had the privilege of hearing personally, following my interview with him on 14th June, was absolutely clear and unequivocal. In the course of that statement which will live in history for all times as an epoch-making declaration, His Excellency said : "Japan is firmly resolved to extend all means in order to help to expel and eliminate from India the Anglo-Saxon influences which are the enemy of the Indian people, and enable India to achieve full independence in the true sense of the term."

Friends! I know that some anti-Axis people have been making efforts to mislead the Indian people by suggesting that it is unbelievable that the Axis Powers should become so generous as to support India's demand for independence. But to me the attitude of every Axis Power is traditionally both natural and easily understandable. Today, the Axis Powers and India have a common enemy, and therefore a common interest and objective.

The Axis Powers must, in their own interest and in order to ensure their own freedom and prosperity in the future, defeat and overthrow the British Empire. In order to achieve that aim they must expel Anglo-American Powers and influence from India, and they must do this even if the Indian people preferred to remain under the British yoke. Knowing, however, that the Indian people have been struggling for their freedom, the sympathy of the Axis Powers naturally goes out to them.

Moreover, if India could achieve her national emancipation from the British Empire, it will be of advantage to the whole world including the Axis Powers. Reason and commonsense should therefore easily comprehend why the Axis Powers have adopted so friendly an attitude towards the Indian Independence Movement.

Having been completely foiled in their Anti-Axis and anti-Japanese propaganda, the Anglo-American Imperialists and their hirelings have fallen back on their last subterfuge.

Referring to Premier Tojo's repeated declarations, they have been saying that these declarations are the embodiment of policies intended to bluff the gullible and credulous people. There is an old saying in Sanskrit which you all know—*Atmawath Manyate Jagath*—which means that a man would judge the world according to his own nature. Being hypocrites themselves these people think that everybody else is a hypocrite.

However, premier Tojo has given the most effective and crushing reply to such vile propaganda by declaring to the whole world that before the end of the present year both Burma and the Philippines will have independence in reality. I wonder what new arguments our enemies can possibly invent for their anti-Axis propaganda when this year is out.

Countrymen ! You are aware that towards the end of 1940 since I saw that Mahatma Gandhi had at long last launched civil disobedience campaign, I felt that the honour and prestige of the Indian people had been vindicated, and it was necessary to

plan the Indian revolution on a larger scale and in an effective manner in order to bring it to fruition.

But for that it was necessary to have information on the international situation and to establish contact with the Axis Powers and to secure the active assistance of our countrymen abroad.

Today I am in a position to announce to you that all these objectives have been fully achieved.

Firstly, we know the international situation at first hand and we are therefore convinced of our ultimate victory.

Secondly, we know at first hand that the Axis Powers in general, and Japan in particular, are the best friends and allies that the Indian people *Now* have for their struggle for freedom.

Thirdly, all Indians outside India who are not living in countries directly under the control of our enemies, have now been brought together into one well-built organisation. They are following closely developments inside India and on the other hand they are keeping unimpeded contact with international events.

They are making all possible preparations to bring at the right time the maximum assistance to you who have been carrying on this struggle at home inspite of internment, persecution and brutality.

Friends ! You may remember that I have in the past assured you more than once that when the hour strikes, I, and many other like myself, will be by your side to share the glory of fighting and suffering side by side and to share with you the joy of victory as well.

The British Broadcasting Corporation, through its speakers Mr. Brenwood, said that I did not have the slightest intention of fulfilling my pledge. I would like to tell them that my pledge, which had been given not to the B. B. C. but to my countrymen, would be redeemed in the fulness of time.

Now I have taken the third step and I am not far from the Indian frontier. No power on earth was able to hamper my movements since January 1941; and no power on earth will be able to prevent my crossing the frontier once again in order to participate in the last phase of our national struggle

Countrymen and Friends! In conclusion let me convey through you to our comrades in prison and in internment my brotherly greetings. Tell them to be of good cheer. They have upheld the honour and prestige of our country. Through their sufferings, they have declared to the whole world that enslaved India is at war with Britain.

I and all those who have been working outside India are proud of them. Not a day passes without our paying humble homage to their noble martyrdom. I assure them once again that their sufferings will not be in vain.

India shall be free and before long. And a free India will throw open the prison gates so that her worthy sons may step out of the darkness of the prison cells into the light of freedom, joy and self-fulfilment.

INQUILABA ZINDABAD!

AZAD HIND ZINDABAD!

WHAT BRITISH IMPERIALISM MEANS FOR INDIA.

Statement at a press conference held in Tokyo on June 19, 1943.

Gentlemen ! At the outset I may say that it is for me a great pleasure to offer you my cordial greetings since I have been for a long time connected with journalism in my own country.

You may be wondering what has brought me to this part of the world and at such a time.

For many long years British Jails in India and Burma had been my residence. But the fact that today I am standing before you in the heart of Nippon instead of sitting idly in a prison house in India is symbolic of the new movement that is now sweeping over my country.

It was in accordance with the will of my countrymen that I left home and homeland more than two years ago and whatever I had done since then was also in accordance with their will.

During the last World War our leaders had been bluffed and deceived by the wily British politicians. That was why we took the vow more than 20 years ago never again to be deceived by them.

For more than 20 years my generation had striven for freedom and eagerly awaited the hour that has now struck—the hour that is for the Indian people the dawn of freedom.

We know very well such opportunity will not come again for another hundred years and we are therefore determined to make the fullest use of it.

Gentlemen ! We have so often heard of war that is being waged for the freedom of democracy. But you can very well imagine what my countrymen think of those Powers that talk of freedom and democracy and deny the same to one-fifth of the human race—the Powers that reply to the demand for liberty by terror and brutality and by the massacre of unarmed men, women and children. British Imperialism meant for India moral degradation, cultural ruin, economic impoverishment and political enslavement.

Is it any wonder, therefore, that the Indian people have at last solemnly resolved to end the British yoke ! The present world conflict means for the Indian people the struggle between the forces that want to maintain the status quo and those that are determined to overthrow it.

Can any one blame us if in such conflict our sympathy lies with those Powers that stand for the change—for the New Order ? And when these Powers support our demand for freedom it is but natural that our sympathy for them should deepen into enthusiastic support.

The Tripartite Powers have rendered the greatest help to India's struggle by waging war against our eternal foe. And they have earned our lasting gratitude by offering us not only sympathy but active support and assistance.

Nevertheless, it is our duty to pay for our liberty with our own blood. The freedom that we shall win, through our sacrifice and exertions, we shall be able to preserve with our own strength.

We, therefore, feel strongly that we should actively participate in the war against our common foe.

The enemy that has drawn the sword must be fought with the sword. Civil disobedience must develop into armed struggle. And only when the Indian people receive the baptism of fire on a large scale will they qualify for their freedom.



Netaji speaks to India

OUR CONCERN.

Broadcast Address from Tokyo, June, 21, 1943.

Countrymen and Friends! Since I spoke to you last no important change has taken place in the general war situation. In the Western theatre, the Anglo-American forces have scored a success, and the fighting in North Africa has come to an end. The Anglo-Americans have followed this up by occupying certain islands in the Mediterranean.

But to us Indians what is of primary importance is not what is happening at Tunis, Timbuctoo, or in Lampedusa or Alaska but what is happening inside India and across our frontier.

What is of primary importance to us is that the much advertised reconquest of Burma has ended in a shameful retreat; the Nippon army is standing on our eastern frontier; and the Government of Nippon through its worthy Prime Minister, General Tojo, has repeatedly declared its fullest support to the Indian Independence, and its firm resolve to see that the Anglo-American forces and influence are expelled from India; and lastly, the Nipponese Prime minister has offered active assistance towards the Indian revolutionaries in their struggle for complete national independence.

What is also of obvious importance to India is the uprooting of British Imperialism in our country.

You know, as well as I do, that when this war broke out, some of our friends thought that the British Government would soon find itself in serious

difficulties and that it would naturally be constrained to sue for peace with the party that controlled the cabinets in the majority of provinces in British India.

According to these friends, all that the Congress had to do was to hold on till the British Government was compelled to make the first advance.

A year passed by, but there was no evidence of any change of heart on the part of the British tyrants. Then these friends decided to exert mild pressure on the British Government in an effort to bring about a compromise; in this, steps were taken, but no tangible results followed.

Even the fall of Singapore, the greatest disaster in British military history, according to Mr. Winston Churchill and Mr. Roosevelt, and the loss of Burma, could not bring about any appreciable change. British Imperialism remains inexorable. Men may come and men may go, empires may come and empires may go, but British Imperialism goes on for ever-that is what our rulers continue to think.

You may call it lack of statesmanship or political bankruptcy, or midsummer madness. But this midsummer madness has its own explanation.

The British Empire has grown out of India. The British people know, no matter to which political party they belong, that they need to reap all the resources of India. To them the empire today means India. They are now fighting madder to preserve that empire. The cost of recognising India's independence might amount to winning the war, but losing the empire.

Consequently, no matter what fate besets Britain during the course of this war, the Englishman will endeavour to the very last to keep his empire, that is, to hold on to India.

Therefore, if I may speak frankly, I would say that it is not a midsummer madness that the British politicians refuse to recognise India's Independence though they are in a terrible plight, it is midsummer madness that we should expect the Englishman to give up his empire voluntarily !

There is another factor that is against the British Imperialists.

As the Foreign Minister of Germany said the other day, the British Empire had been losing one part of territory to its enemies and another part to its friends during the course of the present war. Moreover, in his frantic endeavour to maintain the empire, John Bull is now bleeding himself white, making up the colossal loss by exploiting India more ruthlessly with the war effort.

Therefore, according to imperialistic logic, whatever may be the outcome of this war, it would be their endeavour to retain that hard grip over India.

Consequently, no Indian should ever cherish the illusion that one day England will be induced to recognise India's independence.

But that is not to say that British politicians will never again compromise with India.

Another attem pat compromise may be made at any time whether under pressure of a failing military situation, or in order to placate the liberal

elements in England and America. But what I want to point out is that by compromise the British politicians will never recognise India's independence, but will only try to bluff the Indian people.

Protracted negotiations are only planned to side-track the campaign for independence and thereby undermine the national will, as they did between December 1941 and April 1942.

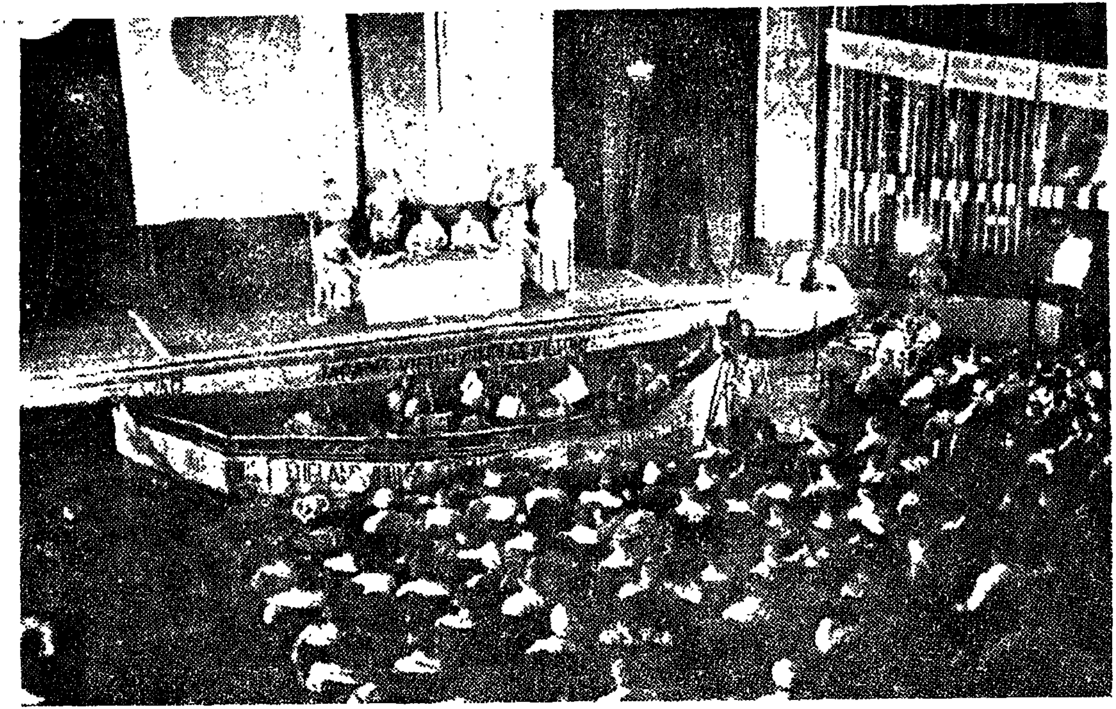
Negotiations which were carried on by Sir Stafford Cripps in India last year have done no harm to the British Government in any way. It only interrupted our struggle for freedom.

Therefore, we should, once and for all, give up hope against any compromise with British Imperialism. Our independence admits of no compromise. Freedom is won only when the British and their allies quit India for good. And those who really want liberty must fight for it and pay for it with their own blood.

Let us therefore carry on the fight for liberty, inside India and outside India, with all our strength and vigour.

Let us continue the battle with unshakable faith till the day that, under the combined attack of our friends and allies and of ourselves, the Anglo-American Imperialism-the British Empire-will be broken up and out of its ashes India will once again emerge as an independent nation.

In this struggle there is no going back, and there can be no faltering. We must march onward and forward till victory is achieved and freedom won



A grand view of the dais of the historic Conference of East Asia Delegates in Syonan.

PRESIDENTIAL ADDRESS TO THE EAST ASIA DELEGATES CONFERENCE, SYONAN, 1943.

I thank you from the bottom of my heart for the honour you have done me, by appointing me to the leadership of the Indian Independence Movement in East Asia. I accept this responsibility–but I do so with a feeling of extreme humility and I pray that God may grant me strength to fulfil my duty, to the entire satisfaction of my countrymen at home and abroad.

If you were to hear my experiences–at home and abroad–since the outbreak of the present war, you would feel, as I do, that the hand of Providence has been protecting us from harm and has been guiding our efforts along the path leading to victory and freedom. This has increased my optimism and self-confidence a hundredfold.

Friends ! The time has now come for freedom-loving Indians to act. Action in a war-crisis demands, above all, military discipline, as well as unflinching loyalty to the cause. I, therefore, call upon all my countrymen in East Asia to line up in one solid phalanx under one leadership and prepare for the grim fight that is ahead of us. I am confident that they will do so.

I am glad to tell you that the momentous step taken to-day serves to unite in a common bond, not only the patriotic Indians in East Asia, but

patriotic Indians all over the world as well. I have to day the confidence and support of all freedom-loving Indians abroad, who are actively working for the emancipation of our motherland. Even Indians now living in enemy countries, where they are unable to work actively for India's freedom are morally with us in the work that we are doing. Within my knowledge, this is the first time in recent history that Indians living abroad have been united in one organisation, for the attainment of one common goal.

What is perhaps even more remarkable is that patriotic Indians abroad are working in complete harmony with their countrymen at home. I have publicly declared several times that when I left home and hone-land in 1941, on an important mission, it was in accordance with the will of the vast majority of my countrymen. Since then, despite all the restrictions imposed by the C. I. D. that is, the Secret Service—I have remained in constant touch with my countrymen at home. Today, I can go so far as to inform you that during the last twelve months, a large number our representatives have been sent into India from outside, from all directions. Some of them have been captured and shot, for which we shall, in due time, exact full revange. But many more have been able to evade arrest and, according to latest reports, they are working satisfactorily. Thus, patriotic Indians abroad have been working as genuine trustees of the freedom-fighters at home. I can assure everybody once again that whatever we

have done uptill now, or may do in future, has been and will be, for the freedom of India and we shall never do anything that is either against the interest of India or will not be in accordance with the will of our people.

I shall now deal with the question as to how we can win our liberty. Some of my friends at home had hoped, at one time that under the pressure of an international crisis, the British Government would, in its own interest, accede to India's demand for independence. These friends must have been disillusioned by now–because it is transparently clear that both during and after the war, the British Government intends to exploit India more ruthlessly than ever before. That is why Field Marshal Lord Wavell is being sent as Viceroy and Governor General. I have noticed that certain circles at home are extremely dissatisfied over this appointment and they would have probably preferred a man like Lord Halifax as Viceroy. But I do not share their view. For me, the appointment of Field Marshal Lord Wavell as Viceroy is a prophetic event–a writing on the Wall. This ever-retreating Cammander-in-Chief is destined to be the last Viceroy of India. Moreover, the military, political and economic exploitation of India which he is bound to intensify, will further embitter the Indian masses and thereby strengthen the gathering forces of revolution.

But though India is in for a period of military dictatorship under the new Viceroy, I anticipate, nevertheless, that in future, another attempt at a

compromise with India will be made. This attempt will be nothing more than a bluff—or a hoax—and our countrymen at home should be prepared in advance to see through it—as they did, when Sir Stafford Cripps offered empty promises to India in April, 1942. Mr. Winston Churchill, the supreme representative of the British people, recently gave an indication of his mentality when he told the Lord Mayor of London that he did not like even the expression "British Common-wealth", preferring the expression "British Empire" instead. The last Imperialist Prime Minister of England will, no doubt, do his very best to preserve that Empire and any offer that he will make to the Indian people will be only for the purpose of deceiving them. But there is no sense in even thinking of a compromise with an Empire that will soon disappear from the face of the earth.

Those of you who have studied the history of freedom movements in other lands—as I have done—must have observed that for the achievement of independence, two conditions are essential—firstly a favourable international situation and, secondly, necessary sacrifice and effort. The first condition has already been fulfilled. If India had to fight single-handed with the British Empire, our task would have been exceedingly difficult. The Tripartite Powers, however, by fighting our enemy and inflicting staggering defeats on him, have lightened our burden to a considerable degree. And we have the further advantage that the Tripartite

Powers are determined to carry on the war until Anglo-American Imperialism is overthrown.

Friends, for more than two years I have been constantly travelling, with a view to studying the war-situation at first hand. Therefore, I can say that the general war-situation—and the strategic position in particular—remains greatly advantageous to the Tripartite Powers—and you will see that as the days roll by, the Anglo-American Powers will have to suffer one defeat after another.

Friends! The British Empire, in spite of all its power and might, has been seeking and obtaining help from every possible quarter. It is therefore but natural that we, too, should look out for sympathy and assistance, wherever it is available. Moreover, every freedom-movement in history has had to seek some help or other from abroad, before it could achieve success. The logic of events, in the present case, has made the Tripartite Powers our natural allies and there is nothing wrong if we accept their sympathy, or even their help, should we need it.

I know that some of my countrymen, who are under the influence of British Propaganda doubt the sincerity of the Tripartite Powers in their attitude towards India. But common sense should tell them that it is the most natural thing for the enemies of British Imperialism to support India's demand for liberty. Moreover, with the exception of England, a free India will be an advantage to the whole world, including the Tripartite Powers.

The Tripartite Powers have in the past often clarified their attitude towards India. In addition

the Japanese Government, through its worthy Prime Minister, General Tojo, has repeatedly proclaimed its policy towards the Philippines, Burma and India. British politicians and propagandists, being themselves hypocrites, have been describing Japan's attitude as insincere and hypocritical. But Prime Minister General Tojo has dealt a crushing blow to Anglo-American Propaganda by boldly declaring before the whole world that independence will be a reality in Burma and in the Philippines—not after the war but before the end of the current year.

Japan's attitude towards Burma and the Philippines will be the most convincing proof of her sincerity and good faith. But apart from this, as a normal human being, I see no reason why I should have any doubt or mistrust with regard to Japan's intentions. Japan was the first Asiatic Power to successfully resist foreign aggression—and Japan knows more than any other Asiatic Power, that so long as the enslaved Asiatic nations are not emancipated, no Asiatic nation can feel completely safe from the menace of aggression. Moreover, there is in Japan, today, what one might call an Asiatic consciousness which manifests itself in a desire to help other Asiatic nations to achieve their liberation. This is a unique development which affords a golden opportunity to all enslaved nations in Asia to emancipate themselves and set up a new order based on freedom, justice and morality.

If anybody has still any doubt in his mind on this point I should ask him to place his trust in me.

My loyalty is to India and to India alone and not even my enemies will have the audacity to urge that I am capable of betraying my country. And as I said in Tokyo the other day, if the British Government could not demoralise me after persecuting me all my life, nobody else can do so. And if cunning British politicians could neither cajole nor deceive me, no one else can hope to do so.

Every Indian should realise that the victory of the Anglo-American Powers will mean for India continued enslavement and more ruthless exploitation. Our only hope of freedom is, therefore, in a Tripartite victory. But we should so conduct our own struggle that an Axis victory might simultaneously bring us our liberty.

Friends ! we have now the most favourable international situation and the most happy combination of circumstances. Consequently, all that is needed for winning freedom is sufficient effort and sacrifice. our record in this connection is by no means unsatisfactory. You may remember that in May, last year, after the departure of Sir Stafford Cripps from India and exactly 85 years after the outbreak of our first war of independence, I declared that our national struggle was entering upon a most significant phase. Since then, we have passed many a milestone on our onward march–the most important of these being the intensification of the civil Disobedience Movement and the commencement of sabotage activities after the arrest of Mahatma Gandhi in August last. In the history of India's

struggle, August 1942 will, therefore, remain an unforgettable landmark, indicating the psychological transition from passive to active resistance. Not content with a civil disobedience campaign, the Indian people are now morally prepared to employ other means for achieving their liberation.

The time has, therefore, come to pass on to the next stage of our campaign. All organisations, whether inside India or outside, must now transform themselves into a disciplined fighting organisation under one leadership. The aim and purpose of this organisation would be to take up arms against British Imperialism, when the time is ripe and the signal is given.

In order to mobilise all our forces effectively, I intend organising a provisional Government of Free India. It will be the task of this Provisional Government to lead the Indian Revolution to a successful conclusion. To this end, the Provisional Government will have to prepare the Indian people—inside and outside India—for an armed struggle which will be the culmination of all our national efforts since 1885. When the revolution succeeds and Anglo-American Imperialism is expelled from India, the task of the Provisional Government will be over. It will then make room for a permanent Government to be set up inside India, in accordance with the will of the Indian people.

When all our preparations for the last struggle are complete, it will be possible to bring the Indian struggle into line with the common struggle of the

Tripartite Powers against the common foe. By participating in this common fight, we shall be qualifying for our freedom. By shedding our blood in a sacred cause, we shall be paying the price of liberty and, at the same time, we shall be laying the only enduring foundation for our national unity. And last but not the least, by winning freedom through our own efforts and secrifice we shall be acquiring the strength whereby we shall preserve our liberty for all time.

Friends! In conclusion, I thank you once again from the bottom of my heart for the confidence you have reposed in me and for the assurance of unflinching support that you have given me. I warn you that though we are absolutely sure of our final victory, we can never afford to undere-stimate the enemy and we should even be prepared for temporary setbacks. We have a grim fight ahead of us—for the enemy is powerful, unscrupulous and ruthless. In this final march to freedom, you will have to face hunger, thirst, privation, forced marches and death. Only when you pass this test, will freedom be yours. I am confident that you will do so and thereby bring freedom and prosperity to your enslaved and impoverished land.

INQILAB ZINDABAD
AZAD HIND ZINDABAD

WHY I LEFT HOME AND HOMELAND

Speech delivered at the Mass Meeting held in Syonan on July 9, 1943.

Sisters and brothers! Let me, first of all thank you for the exceedingly warm and enthusiastic welcome that you have given me today. I am particularly thankful to my sisters who have boldly come forward in such large numbers to give expression to their patriotic feelings. From what I see today, I feel confident that in the coming fight, my countrymen in Syonan and in Malai will play a leading part. What was once a bulwark of British Imperialism has now become a bulwark of Indian Nationalism.

Next, I would like to tell you quite frankly what made me leave home and homeland on a journey that was fraught with danger of every kind.

You know that I have been actively working in the independence movement ever since I left the portals of the University in 1921. I have been through all the civil disobedience campaigns during the last two decades. In addition to this, I have been repeatedly put in prison without trial, on the suspicion of having been connected with secret revolutionary movement--whether non-violent or violent--with which I have been familiar. I may also assert without the slightest exaggeration that there is no nationalist leader in India who can claim to

possess the many-sided experience that I have been able to acquire. In the light of this experience, I came to the conclusion that all the efforts that we could put forward inside India, would not suffice to expel the British from our country. If the struggle at home had sufficed to achieve liberty for our people. I would not have been so foolish as to undertake this unnecessary risk and hazard.

To put it briefly, therefore, my object in leaving India was to supplement from outside the struggle going on at home. Without this supplementary help from outside it is impossible, for anybody to liberate India. On the other hand, the supplementary help from outside which the national struggle at home so urgently needs is in reality very small. This is because the defeats inflicted on the British by the Axis Powers, have shattered British power and prestige to such an extent, that our task has been rendered comparatively easy.

The help that our countrymen at home needed and still need is a two-fold one-moral and material. Firstly, they have to be morally convinced that their victory is assured in the long run. Secondly, they have to be given military help from outside. In order to do the first, one had to study objectively the international war-situation and thereby find out what the result of the war was going to be. To do the second one had to find out what Indians outside India could do to help their countrymen at home and also if it was possible to obtain help from the enemies of British Imperialism, should that need arise. Friends ! I am now in a position to tell you

If three million Irishmen living under the British domination—under a form of martial law—could with the help of five thousand armed Sinn Fein volunteers, bring the British Goverment to its knees in 1921, why cannot three million Indians, backed by a powerful movement at home, hope to throw the British out of India, when the aid of powerful Japan is readily avaliable ?

I must, however, say that Indians living abroad and particularly in East Asia, must put forward their maximum effort. In order to do so effectively it is my intention to set up a provisional Government of Free India. The task of this Government will be to mobilise all the resources of the Indian people and lead the fight against the British Army in India. When the campaign succeeds and India is free, the provisional Government will make room for the permanent Goverment of Free India, which will be set up in accordance with the will of the Indian people.

Friends ! You will now realise that the time has come for three million Indians living in East Asia to mobilise all their available resources—including money and man-power. Half hearted measures will not do. I want Total Mobilisation and nothing less—for we have been told repeatedly, even by our enemies, that this is a total war.

You see before you today a part of India's Army of Liberation—the AZAD HIND FAUJ OR THE INDIAN NATIONAL ARMY.

They held their ceremonial parade the other day in front of the Town Hall. Thereafter, they

have resolved that they will not rest till they hold their victory-parade before the red fortress of ancient Delhi. They have adopted the slogan- "onward to Delhi-onward to Delhi" Friends! Let the slogan of the three million Indians in East Asia be- "Total Mobilisation for a Total war".

Out of this total mobilisation, I expect at least three hundred thousand soldiers and three crores that is thirty millions of dollars. I want also a unit of brave Indian women to form a "Death-defying Regiment" who will wield the sword which the brave Rani of Jhansi wielded in India's first war of Independence in 1857.

Friends! we have for a long time, been hearing so much of the Second Front in Europe. But our contrymen at home are now hard-pressed and they are demanding a Second Front. Give me total Mobilisation in East Asia and I promise you a second Front—a real second front for the Indian struggle.

TO DELHI, TO DELHI!

Speech delivered at a Military Review of the I. N. A. (Indian National Army) on July 5, 1943.

Soldiers of India's Army of Liberation! Today is the proudest day of my life. Today it has pleased Providence to give me the unique privilege and honour of announcing to the whole world that India's Army of Liberation has come into being. This army has now been drawn up in military formation on the battlefield of Singapore—which was once the bulwark of the British Empire. This is not only the Army that will emancipate India from the British yoke, it is also the Army that will hereafter, create the future national army of Free India. Every Indian must feel proud that this Army—his own Army—has been organised entirely under Indian leadership and that when the historic moment arrives, under Indian leadership it will go to battle.

There are people who thought at one time that the Empire on which the sun is not set, was an everlasting Empire. No such thought ever troubled me. History had taught me that every empire has its inevitable decline and collapse. Moreover, I had seen with my own eyes, cities and fortresses that were once the bulwarks, but which became the grave yards, of by-gone Empires. But standing today on the graveyard of the British Empire, even

a child is convinced that the almighty British Empire is already a thing of the past.

When France declared war on Germany in 1939 and the campaign began, there was but one cry which rose from the lips of German soldiers—"To Paris, To Paris!". When the brave soldiers of Nippon set out on their march in December, 1941, there was but one cry which rose from their lips—"To Singapore, to Singapore!" Comrades! my soldiers! Let your battle-cry be—"To Delhi, To Delhi!". How many of us will individually survive this war of Freedom, I do not know. But I do know this, that we shall ultimately win and our task will not end until our surviving heroes hold the victory-parade on another graveyard of the British Empire—the Lal Kila or Red Fortress of ancient Delhi.

Throughout my public career. I have always felt that though India is otherwise ripe for independence in every way, she has lacked one thing–namely an army of liberation. George Washington of America could fight and win freedom, because he had his army. Garibaldi could liberate Italy, because he had his armed volunteers behind him. It is your privilege and honour to be the first to come forward and organise India's national Army. By doing so you have removed the last obstacle in our path to freedom. Be happy and proud that you are the pioneers—the vanguard—in such a noble cause.

Let me remind you that you have two-fold task to perform. With the force of arms and at the cost of your blood you will have to win liberty.

Then, when India is free, you will have to organise the permanent army of Free India, whose task it will be to preserve our liberty for all time. We *must* build up our national defence on such an unshakable foundation that never again in our history shall we lose our freedom.

As soldiers, you will always have to cherish and live up to the three ideals of faithfulness, duty and sacrifice. Soldiers who always remain faithful to their nation, who are always prepared to sacrifice their lives, are invincible. If you, too, want to be invincible, engrave these three ideals in the innermost core of your hearts.

A true soldier needs both military and spiritual training. You must—all of you—so train yourselves and your comrades that every soldier will have unbounded confidence in himself, will be conscious of being immensely superior to the enemy, will be fearless of death, and will have sufficient initiative to act on his own in any critical situation should the need arise. During the course of the present war, you have seen with your own eyes what wonders, scientific training, coupled with courage, fearlessness and dynamism, can achieve. Learn all that you can from this example, and build up for Mother India on absolutely first-class modern army.

To those of you who are officers, I should like to say that your responsibility is a heavy one. Though the responsibility of an officer in every army in this world is indeed great, it is far greater in your case. Because of our political enslavement, we have no tradition like that of Mukden, Port Arthur

or Sedan, to inspire us. We have to unlearn some of the things that the British taught us and we have to learn much that they did not teach. Nevertheless, I am confident that you will rise to the occasion and fulfil the task that your countrymen have thrown on your brave shoulders. Remember, always that officers can make or unmake an army. Remember too, that the British have suffered defeats on so many fronts, largely because of worthless officers. And remember also that out of your ranks will be born the future General Staff of the Army of Free India.

To all of you I should like to say that in the course of this war, you will have to acquire the experience and achieve the success which alone can build up a national tradition for our army in future. An army that has no tradition of courage, fearlessness and invincibility, cannot hold its own in a struggle with a powerful enemy.

Comrades! You have voluntarily accepted a mission that is the noblest that the human mind can conceive of. For the fulfilment of such a mission no sacrifice is too great—not even the sacrifice of one's life. You are today the custodians of India's national honour and the embodiment of India's hopes and aspirations. So conduct yourself that your countrymen may bless you and posterity may be proud of you.

I have said that today is the proudest day of my life. For an enslaved people, there can be no greater pride, no higher honour, than to be the first

soldier in the army of liberation. But this honour carries with it a corresponding responsibility and I am deeply conscious of it. I assure you that I shall be with you in darkness and in sunshine, in sorrow and in joy, in suffering and in victory. For the present, I can offer you nothing except hunger, thirst privation, forced marches and death. But if you follow me in life and in death as I am confident you will – I shall lead you to victory and freedom. It does not matter who among us will live to see India free. It is enough that India shall be free and that we shall give our all to make her free. May god now blees our Army and grant us victory in the coming fight !

INQUILAB ZINDABAD

AZAD HIND ZINDABAD

Address of welcome made to His Excellency Prime Minister General Hideki Tojo, in His Excellency's Honour at a Review of the March past Presented by the forces of the Indian National Army on July 6, 1943.

Your Excellency, on behalf of the Indian National Army I have great pleasure in offering Your Excellency a most hearty welcome this morning. I desire to express our profound appreciation of the great honour Your Excellency has done us by spending so much of your valuable time in order to review our Army. This day will ever remain a red-letter day in the history of the newly-organised Army of Free India. Your Excellency's presence among our soldiers today, immediately after sending an inspiring message to the Indian Independence League Conference yesterday—has given a powerful impetus to our revolutionary struggle.

The Army that stands before Your Excellency today knows that it will have to fight for India's liberty. It is also conscious of the many difficulties that still beset the path to victory and freedom. But this Army is, determined to achieve India's liberty, at the cost of any sacrifice. In this task the Army has the active support of all Indians in East Asia, whose enthusiam knows no bounds. (Appx. B.)

In conclusion, I beg to assure Your Excellency of our unshakable determination to fight with you, shoulder to shoulder through joy and sorrow, through sunshine and darkness, till complete victory is achieved, till India regains her lost liberty.

:MPIRE ROSE IN A DAY WILL VANISH IN A NIGHT

Speech delivered at a meeting of Indian Women held under the auspices of the Women's Section of the I.I.L., syonan Branch, on 12th July, 1943,

Sisters, first of all I want to thank you from the bottom of my heart for the grand welcome that you have given me this afternoon, I am purposely calling it a grand welcome because I cannot conceive of a more magnificent welcome than what you have given me this afternoon. At the same time I want to thank you also for the great enthusiasm which you exhibited the other day, when we had our Rally at the Padangin front of the Municipal Offices. Not only myself but also the other friends and guests who were with me on the platform were exceedingly impressed by the brave manner in which you stood the rain aud inclement weather and stuck to your posts till the very last. I know that some of you had brought your babies also along with you. Your brave attitude and your profound enthusiasm on that occasion have deeply impressed all of us. I have no doubt that after this good beginning your work will progress rapidly from day to day.

You all know, as well as I do, of the part our women at home have taken in the Freedom Movement, especially during the last twentytwo years. From the very beginning of the new awakening in



Netaji in the midst of a large gathering of Women and Children.

India our women have taken a prominent part, in all spheres of public life. But this has been particularly evident since the year 1921 when the congress was reborn under the leadership of Mahatma Gandhi. It is not only in connection with the Congress Movement or the Movement of Civil Disobedience but also in connection with the secret revolutionary movement that our sisters have played a noble part.

In fact, it will be no exaggeration for me to say that there is no sphere of public activity, there is no department of national endeavour, in which Indian women have not played a prominent part. What is more, there is no suffering which Indian women have not gladly and bravely shared along with our men in the course of several decades of our national struggle. Whether it is a work of touring from village to village without food and drink, whether it is a task of lecturing at one meeting after another, whether it is a task of carrying the Freedom message from door to door, whether it is a task of leading processions along public streets in defiance of the official orders and in spite of lathi charges by the inhuman British Police, or whether it is a task of running election campaigns or whether again it is a task of facing bravely imprisonment and persecution and insult and humiliation of every kind, nowhere have our women been found wanting. And last but not the least, our sisters, our brave sisters, have also played a prominent part in the secret revolutionary movement. And they have shown that when the

need arises they could, like their brothers, shoot very well.

If today I express my fullest confidence in you, in your capacity to suffer and to fight for the freedom of your country, it is not an empty compliment which I indulge in, simply for the purpose of rousing your enthusiasm. If I do so, it is as a result of my personal experience. I know what our women are capable of, and therefore I say without the slightest exaggeration that there is no work, there is no sacrifice, there is no suffering which our sisters are not capable of.

The time has now come for us to make the last and final effort in order to achieve the liberation of our Motherland. Such an opportunity is indeed rare in the life-time of a nation. Certainly in our life-time this opprtunity will not come again. and perhaps not even for another one hundred years. I must say that it is the grace of providence that this opportunity has suddenly presented itself to us. And if we grapple with this opportunity and make every effort to undergo every sacrifice, we shall be able to achieve once and for all our national emancipation.

I know that among us there are men who have at one time thought that the British Empire was an everlasting Empire, there are men who thought at one time that it is unbelievable that the British Empire can ever cease to exist, but history tells a different tale. History teaches us that every Empire has its fall just as it has its rise. And the time has come for the British Empire to disappear from the

face of this world. If you remember, sisters, I told you the other evening at the Padang that at least we should be convinced, and we are convinced, that the British Empire is a thing of the past. We have seen with our own eyes how that Empire has disappeared from this part of the world and we will see how it disappears from another part of the world also—from India as well.

I remember having read years ago a book written by an Englishmen called Meridith Conrade. Referring to India he remarked in that book that once the Indian people are united, it would be impossible for the British to continue their domination over India. And in the course of his remarks, he said that an Empire which rose in a day will vanish in a night.

I said in one of my radio talks not long ago that it took twenty long years to build Singapore and it took only seven days to evacuate Singapore. Well, I cannot expect that we shall be able to drive out the British from India within a week, but if we calculate mathematically we can find in how many weeks we shall be able to drive the British out of India as well when the final campaign is launched.

Sisters, I hope that each and every one of you has the fullest confidence that the time has come for us to make the final efforts for our emancipation. I hope that each and every one of you has the fullest confidence that the ultimate outcome of this war can only be the defeat and overthrow of the Anglo-American Imperialism,

and it is only out of the defeat of Anglo-American Imperialism that India can hope to win her freedom. That is why I have always been asserting that India's freedom is bound up with the final victory of the Axis Powers. Today both the parties, India and the Axis powers, have a common enemy, and therefore we have a common goal. we have to fight against the common enemy no matter what the sacrifice involved may be, and through our common suffering and sacrifice to win our liberty.

Even if it is possible to get our liberty without suffering, sacrifice and struggle, I am sure that is not worth having, because freedom that is obtained without sacrifice and struggle would be difficult to be retained even if we are free. Therefore if you want to liberate yourselves from the British yoke and there after to preserve your independence, once and for all, if you desire that never again in history should we lose our freedom, than it is necessary that in the course of our national struggle we should acquire that strength whereby we may win, and thereafter be able to preserve our liberty for all time. Therefore we have to pay the price of freedom, and the price of freedom is suffering, sacrifice and struggle. I have no doubt in my mind that we shall be able to put forward the necessary sacrifice and struggle, we shall be able to undergo cheerfully the necessary suffering, and thereby we shall not only be able to free ourselves from the British domination but thereafter we shall be able to retain our freedom for ever.

Sisters, the time has come for us to begin our final preparations for the final struggle, in right earnest. We have no time to lose. No one can predict when the call may come, when the march would begin. We must therefore be so prepared that whenever the call comes we should be immediately prepared to begin our march. As I said the other day there is but one thought in our minds, there is but one cry which rises from our lips—"ONWARD TO DELHI, ONWARD TO DELHI!" The campaign which will begun here in Syonan, which has become the graveyard of the British Empire, that campaign will end only when we drive out the British from India and occupy our Metropolis. And then we shall parade finally in celebration of our victory before the famous Red Fort of Delhi.

Sisters, we had at one time conservative men amongst us who thought that women had nothing to do with the national struggle, and that it was entirely a man's affair. I hope that there are no such men in our midst today. On the contrary, I am convinced that untill and unless Indian women play their due part in the national struggle, India can never hope to be free. And if I am so optimistic today of our speedy emancipation, it is because I am equally optimistic of the part that Indian women will play in the coming struggle.

When I talk of your playing your part in the coming struggle, I do not forget the part that our sisters at home are already playing in the struggle at home. I do not forget that there are hundreds,

perhaps thousands of our sisters rotting in British jails in India today, and it is their suffering, it is their sacrifice, which is inspiring the entire youth of our country. I have no doubt that our friends at home, men and women, boys and girls, will go on doing their part, but we know that alone will not be enough to win our liberty. All the efforts that they may possibly put forward will not suffice to expel the Britishers from India: therefore we have a duty to perform and that duty is to bring assistance to India from without.

Here in East Asia we have got a population close upon three million Indians and I have no doubt that if we can bring about Total Mobilisation of our resources, in man power, in money and in other resources, we shall be able to bring that help to India which will enable our countrymen at home to finally overthrow the British yoke.

INDEPENDENT BURMA.

Press Statement on the achievement of Burma's Independence.

From 1925 to 1927 I used to gaze from the verandah of my cell in Mandalay Prison on the palace of the last independent King of Burma and I used to wonder when Burma would be free once again. Today Burma is an independent State and I am breathing the atmosphere of that liberated country.

Right in the midst of a World War, an independent State is born in Asia, out of the ashes of British Imperialism and out of the smouldering ruins left behind by the fleeing British. In November, 1941, the then Prime Minister of Burma was in England, pleading with his British rulers for a small measure of self-rule, but all his entreaties were treated with contempt and scorn. The people of Burma, thereupon, took up arms against the British, co-operated with the armed forces of Nippon and hounded the British out of Burma. They now have their reward for all their suffering and sacrifice.

During the nineteenth century, India through her own enslavement, offered a jumping-off ground to Britain's armed forces for attacking and subjugating Burma. Burma has now repaid us by turning the British out and offering her independent territory as a springboard for India's National Army in its attack on Britain's Army in India.

The pledge given by Japan's worthy Prime Minister, General Tojo, now stands redeemed. While Sir Stafford Cripps gives promises of Dominion Status and of Pakistan after the war—and while Sir Dorman Smith claims to rule Burma from Delhi with the help of his typewriter—Burma with the help of her ally, Nippon, has succeeded in overthrowing the British and winning her liberty. This has very great significance for India, for Asia, and for the whole world.

The news that India's next door neighbour Burma, is now free has thrown our rulers in New Delhi into epileptic fits. They are panic-stricken that the example of Burma will now inspire the Indian people to rise in arms against their alien oppressors and they are busy devising more ruthless methods for suppressing the nationalist movement. But nothing on earth can keep India enslaved any longer and just as the peacock emblem now flies over the Government House in Rangoon--so will the tricolour soon fly over the Red Fortress of Delhi.

INDEPENDENT BURMA

II

(Radio Speech)

Countrymen and Friends! Today is the first of August 1943. Today an event of great historical importance has taken place. Right in the midst of a World War, an Independent State has come into being. Burma—our neighbour has achieved her Independence and she has now her own national Independent Government. Long Live Free Burma!

You all know that when the war in East Asia broke out in December 1941, the people of Burma decided to utilise the opportunity for recovering their lost liberty. Instead of co-operation with the British Government, the vast mejority of Burmans did their best to help in expelling the British from the country, and the result is that today, not only has Burma been liberated from the British altogether, but she has actually realised her long cherished goal of Independence.

The Independence of Burma in this momentous crisis in world history, has a two-fold significance for us. It shows, in the first place, what a nation can achieve, if it knows how to seize an opportunity which history has offered. Secondly, just as the conquest of India supplied the British with a jumping-off ground for their attack on Burma in the nineteenth century—similarly, the emancipation

of Burma has supplied the Indian Independence Movement in East Asia with a spring-board, for its attack on Britain's Army of occupation in India, during the twentieth century.

Burma was deprived of her liberty long after India was. Nevertheless Burma has stolen a march over us and has attained her liberty, while we are still passing through the throes of revolution. On behalf of the Indian people and of myself, I offer my warmest congratulations to the people of Burma on their achievement—and I heartily wish them increasing progress and prosperity in the days to come. I offer also my hearty felicitation to His Excellency Dr. Ba Maw, the head of the New and Independent State of Burma and I wish him all success in the discharge of the manifold responsibilities which have now devolved on him. It is a source of great pleasure and gratification for me that so soon after meeting Dr. Ba Maw in Syonan, during the first week of July, I can offer him my greetings and congratulations as the head of the new and Independent state of Burma.

Friends, you are aware of the many promises which the British Government has given to the Indian people during the course of their rule in India—promises which have always proved to be mere scraps of paper. You are aware also that these promises have been repeated since the outbreak of the present war and all sorts of silly excuses have been put forward to show that in the midst of a war transference

of power from British to Indian hands can not take place. As against this example we now see that right in the midst of the war, the promise of liberty made by the Prime Minister of Japan, His Excellency General Tojo, on behalf of his Government and nation, has been fully redeemed. Where there is a will there is a way and this statesmanship and generosity on the part of Japan, will bring into bold relief the hypocrisy of British politicians–while they will demonstrate the real character of Japan's state policy.

The Independence of Burma will, I am sure, be soon followed by the Independence of the Philippines, Asia is now on the threshold of a new era in her history. This is a unique opportunity for all the suppressed nations of Asia to rise and effect their emancipation. It is, above all, the sacred duty of the Indian people to seize the present golden opportunity and fulfil their age-long aspirations.

The liberation of Asia can not be complete until India is free. The Indian people must, therefore, rise and liberate themselves and thereby help the emancipation of other Asiatic nations. Above all, India must seize the hand of friendship which Japan has offered to India and to other suppressed nations of Asia. Confronted by a common foe, the people of India must march shoulder to shoulder with the brave Nipponese nation till the enemy is overthrown and India recovers her lost liberty.

INQUILAB ZINDABAD!
AZAD HIND ZINDADAD!

INDEPENDENT BURMA

III

Speech delivered at the Farrer Park, Syonan, on 15th August 1943.

Indians all over East Asia are meeting today in unprecedented numbers for a twofold purpose. They are first of all celebrating the independence of Burma. They are also reiterating their demand that the British quit India at once. They are re affirming their unshakable determination to continue the struggle till the complete independence of India is achieved.

You may be aware that I had the good fortune to be in Burma when the declaration of independence was made on August 1st and the new independent State of Burma brought into existence along with the first Cabinet of free Burma. The whole ceremony was a most solemn and impressive one and I am thankful to Providence that I could witness with my own eyes the birth of a new and independent State just across the Indian frontier. By the nemesis of history Burma's independent State was established in the same place which was the seat of British power and authority in Burma.

As I was witnessing that historic ceremony, I could see vividly with my mind's eye the ceremony of hoisting our national flag over the Viceroy's House in New Delhi and victory parade which Azad

Hind Fauj (the Indian National Army) will hold inside the ancient Red Fortress of Delhi—when the British are finally expelled from India.

Friends! You know perhaps that Burma was not new to me and that I had spent two and a half years in prisons in Burma when the British were in occupation of that country. But it was a new Burma and a free Burma that I visited this time. In that free Burma the Nippon Military Administration has been completely abolished; Dr. Ba Maw is Head of the new State as well as Premier and Commander-in-Chief and he has formed a Cabinet which will be advised by a Privy Council. Independent Burma has declared war on Britain and America who are still dreaming of reconquering and re-enslaving Burma.

Burma has entered into a treaty of Alliance with Nippon. A Nippon Ambassador is already in Burma. Ambassadors of other countries will soon be in Rangoon. Burmese Ambassadors have been accredited to other countries. Nippon has decided to transfer all Anglo-American enemy properties in Burma to the new Burma State. These properties include factories, harbours, railways, telegraphs and talephones. Thus, Burmese will govern the country according to the wishes of the Burmese people. And they have an army manned and officered exclusively by themselves. Last but not least, today the peacock emblem, the National Flag of Burma—not the Union Jack—is flying over the office and residence of the Head of the State—Adipadi Doctor Ba Maw.

Today my heart is full of my recent experi-

ces in Burma, and it will take me hours and hours if I were to narrate all I have seen and heard there. I shall therefore end this topic after relating only a few things. First of all, about the Rangoon jail. As I lived in the Rangoon jail for several months in 1927 I wanted very much to revisit that place. But I was not allowed to do so as the jail is no longer used for Indian prisoners. It is now used exclusively for British war-prisoners.

Friends! Think of the day when we shall avenge ourselves for the incarceration of hundreds of thousands of Indian patriots by converting all the prisons in India into camps for British war-prisoners. Prepare from now on for that glorious day.

I had the privilege of having long discussions with Dr. Ba Maw and his ministers, and I am glad to tell you that a complete agreement was reached on problems of common interest. Burma and India will now march shoulder to shoulder against the common enemy, and when the common enemy is vanquished and peace established we shall live in complete amity and accord like good neighbours.

Friends! On behalf of the Indian Independence Movement, I desire to offer my warmest congratulations to Adipadi Dr. Ba Maw, to the ministers of the new Cabinet, and to the people of free Burma on the independence that they have won, and I desire also to convey our sincerest good wishes for the everlasting freedom and prosperity of Burma in future.

We are fortunate to have in our midst today members of the Burmese deputation who recently

visited Tokyo. They are led by His Excellency U Ba Lwin. I beg to offer–on your behalf and mine the warmest welcome to His Excellency U Ba Lwin and his colleagues and I request them to convey personally our message to the people of Burma when they arrive in Rangoon.

Friends ! The independence of Burma has thrown fresh responsibilities on our shoulders. After the expulsion of the British from Burma the road to India has been opened and we have to march along that road. Until the British are driven out of India the freedom of Burma can not be safe. The freedom of India, therefore, is necessary not only for the Indian people but for Burma as well.

A year has rolled by since Mahatma Gandhi was put in prison for the crime of demanding the withdrawal of the British from India. Since then the civil disobedience movement as well as sabotage activities have gone on with unabated vigour. But we have not won freedom. And we shall not win freedom till we put up a second front on the Indo-Burma frontier and call upon the Indian people and the British Indian army to take up arms against the British and their allies in India.

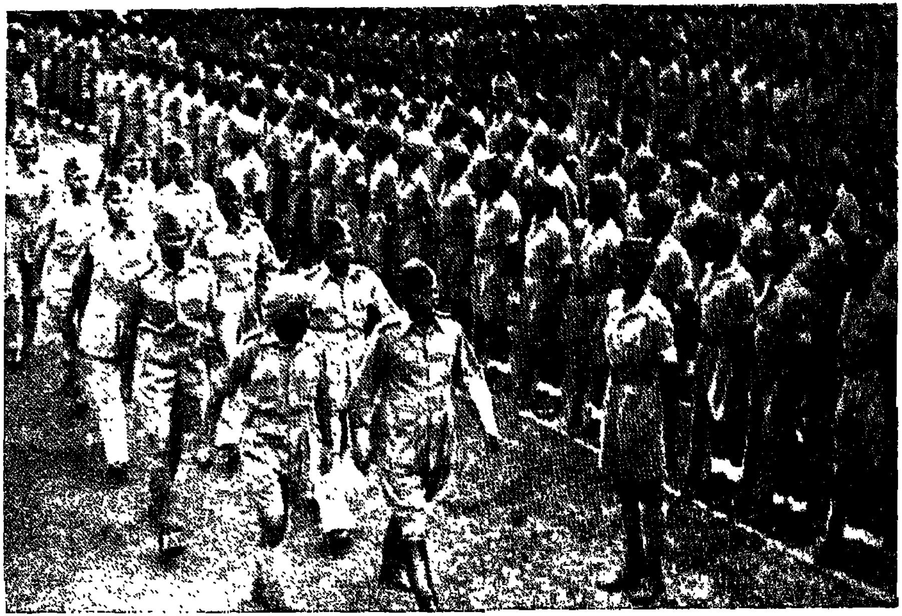
Providence has ordained that it is the task of Indians in East Asia to put up a second front which the Indian people have been demanding. For this we need a total mobilization of our manpower and resources in East Asia. I want 300,000 men and women for the Azad Hind Fauz (The Indian National Army) Including the Rani of Jhansi regiment. I am thankful to the youth of Syonan and Mal

for offering themselves for enlistment in such large numbers. But the money that has been forthcoming from Syonan has not been enough. I want from Syonan at least fifty million dollars for our national struggle, and I know this is not too much for you.

I am hoping that the day is not far off when we shall be able to set up a provisional Government of free India. When this is done we shall march into India under the leadership of our own government. I want to inform my comrades in the army and among the civil population that the Indian National Army is now on the move. It is a long way from Syonan to Delhi—therefore we have to begin our march as early as possible. All those who are fit and ready for action must now begin to pack up.

During the next two months a large portion of the army will be on the road to India, and when the army moves the Independence league Head quarters will also move nearer to India. I am longing for the day when our Headquarters will be shifted to the Indo-Burma border.

It is today a very great pleasure for me to see so many of my Muslim country men in this gathering of ours. I thank them heartily for the welcome they have given me and for the handsome purse they have offered for the Indian Iudependence Movement. And let the whole world know, and let our enemies know, that all Indians in East Asia are united regardless of religion or caste and they are determined to fight for the freedom of their common motherland.



Netaji inspecting the serried ranks of the Azad Hind Fauj.

SPECIAL ORDER OF THE DAY.

The order was issued on the occasion of taking over direct command of the Army.

In the interest of the Indian Independence Movement and of the Azad Hind Fauj I have taken over the direct command of our army from this day.

This is for me a matter of joy and pride—because for an Indian, there can be no greater honour than to be the Commander of India's Army of Liberation. But I am conscious of the magnitude of the task that I have undertaken and I feel weighed down with a sense of responsibility. I pray that God may give me the necessary strength to fulfil my duty to India under all circumstances, however difficult or trying they may be.

I regard myself as the servant of 38 crores of my country men, who profess different religious faiths. I am determined to discharge my duties in such a manner that the interests of these 38 crores may be safe in my hands and that every single Indian will have reason to put complete trust in me. It is only on the basis of undiluted nationalism and of perfect justice and impartiality that India's Army of Liberation can be built up.

In the coming struggle for the emancipation of our Motherland, for the establishment of a Government of Free India, based on the goodwill of 38 crores of Indians and for the creation of a permanent army which will guarantee Indian independence

all time, the Azad Hind Fauj has a vital role to play. To fulfil this role, we must weld ourselves into an army that will have only one goal namely, the Freedom of India; and only one will namely, to do or die in the cause of India's freedom. When we stand, the Azad Hind Fauj has to be like a wall of granite; when we march, the Azad Hind Fauj has to be like a steam-roller.

Our task is not an easy one; the war will be long and hard but I have complete faith in the justice and in the invincibility of our cause. 38 crores of human beings, who form about one-fifth of the human race, have a right to be free and they are now prepared to pay the price of freedom. There is consequently no power on earth that can deprive us of our birthright of liberty any longer.

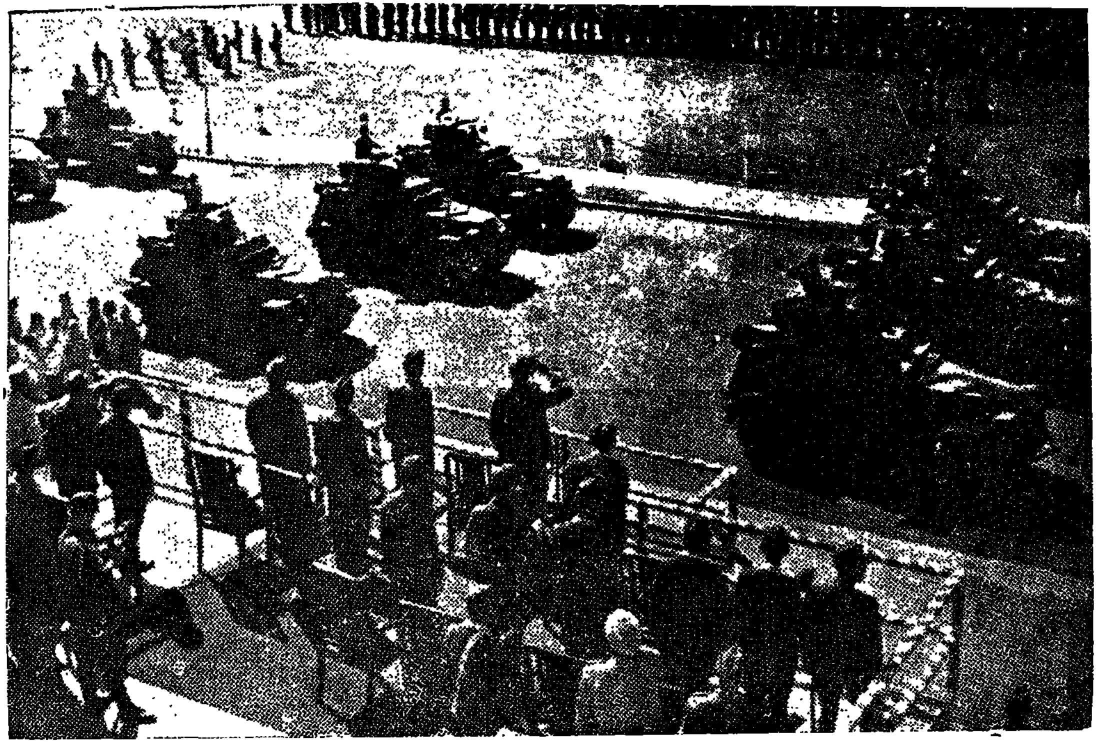
Comrades ! Officers and Men ! with your unstinted support and unflinching loyalty, the Azad Hind Fauj will become the instrument of India's liberation. Ultimate victory will certainly be ours, I assure you.

Our work has already begun. with the slogan, "Onward to Delhi ! " on our lips, let us continue to labour and to fight till our National Flag flies over the Viceroy's House in New Delhi, and the Azad Hind Fauj holds its victory parade inside the ancient Red Fortress of India's metropolis.

Headquarters, Sipah-Salar,
(Headquarters, Supreme Command)
AZAD HIND FAUJ,
(Indian National Army)

SUBHAS CHANDRA BOSE
Sipah Salar.
(Supreme Commander)

25th August. 1943.



Netaji takes salute of I. N. A.

To I. N. A. OFFICERS

Brother Officers ! It is my wish that we should be familiar among ourselves, and all of us should know what is our object; what are our duties and responsibilities and how to discharge these duties and responsibilities satisfactorily.

First of all, I will my self tell you something about me. Because, I wish to let you know what is my individuality and what is my individual life, as in future, we shall have to work together and tread the same path.

After the University career, I entered the political world. The most important question at that time was this: what Indians did during the last war; what was the result and what were the experiences and lessons we got for the future ? In India and In England it was our experience that the policy of our leaders was wrong. Of Course, we were depending upon our leaders for action. But we young men and students were thoroughly disappointed. In our minds there was only one idea, that the mistake committed by our leaders in the last war should not be committed again. We thought, if we get an opportunity in future, we will not make such mistakes.

There was another big question. In Europe, after the war, in the year 1916 and 1919, there were many changes; new governments were coming into

existence, which had not existed before the war. The Czechs ceased to be a part of the Austro-Hungarian Empire. Another race, the Poles, formed their own government. When I went to Europe, I had the opportunity of meeting two or three Indian leaders there. They all advised me that if we want to do anything for our mother-land, we should study the history of the war and the experiences of such history should be utilized for our fight against Britain. We began to learn and understand things. We came to know how some leaders of Czechs went out of their country for doing propaganda and for getting help from the enemies of Austria and Hungary. They joined hands with Britain and France and both the Governments helped these leaders, and even recognized their rights to have free government after the war. Britain and France assured them of all help and co-operation in their efforts. They began their work in right earnest. They recruited all the czechs outside their country. The soldiers of Czech nationality of the Austro-Hungarian Army who fell in the hands of the enemy also volunteered for the Czech National Army which was 20,000 strong. This army fought hand in hand with Britain and France against Austria, Hungary and Germany.

The Poles, too, formed an army of 30,000 and took part in the war. It was their fortune that Germany and her allies were defeated, and after the war they were able to form their own governments.

There is no reason why we should not also go by the same path, and taking advantage of the international situation. we should fight shoulder to shoul-

der with the enemies of Britain, to get complete freedom.

The people of Ireland also took advantage of the war. They openly revolted under the Sinn Fein Party against the British. In the city of Dublin, the Sinn Fein Party had an army of 3,000 only. They had also an army of 10,000 strong in the country. Something went wrong with their plans and the rebellion that started in Dublin did not spread to the country-side. Anyhow they kept the city of Dublin under their control for eight days, This revolution occurred during Easter, and so the revolution is called the Easter revolution. Though the revolt did not materialise in 1916, it again broke out in the year 1919, just after the war. They had only 5,000 volunteers. This time it was different. War was over. From England troops could be brought to suppress the rebellion. Even then this army of volunteers numbering 5,000 carried on their fight and in the end the British were brought to their knees.

In 1921, we began working in India with all the experiences that we had from the study of the history of the last war. At that time, as you know, Mahatma Gandhi had launched the Non Co-operation Movement. The Khilafat Committee was also working hand in hand with the Congress. We too took part in the Non-Co-operation Movement enthusiastically with the specific idea in mind that, when an opportunity offers itself, we should take up arms against the British. We know also that Germany would try again to take revenge and then would

come our opportunity as well.

We joined the Congress in 1921 under Mahatma Gandhi, because there was no other way to carry on our fight and keep up the honour of the nation in the face of terrible British oppression. Hindus and Muslims were united. But we know definitely that by the civil Disobedience Campaign India would not be completely free. Of course, the movement did create the political consciousness among the people, and it prepared the people for armed struggle. From 1921 onwards we were waiting for an opportunity to take up arms, and that opportunity was a war in Europe.

This is not my individual view but it is the view of many young men who came under Mahatma Gandhi in 1921. Certainly there were a few young men who believed in non-violence, but many of them were strong supporters of violence and they were awaiting the proper time to strike.

I went to Europe in 1933 and remained upto 1936. My idea in going to Europe was, to study the situation and to know what was going to happen next. During my stay in Europe I visited Berlin and made acquaintance with certain Government officials and met Fuehrer Hitler. I plainly asked them, when they were going to strike at Britain, so that we might also take up arms simultaneously against the British. They replied that they were not at all going to fight Britain and they hoped that all their demands would be fulfilled by Britain. They were for a compromise with Britain. However, they

expressed their sympathy for Indian freedom. I argued with them about the British hypocrisy and their cunning policy as Indians know best about that by personal experience, and warned them that, when Britain thought that the German power was getting stronger, she would openly come into conflict with Germany. In the end I told them, "Britain is our traditional enemy. We will fight her, whether you support us or not". But I had no doubt that war would start in Europe very soon. Anybody could understand this, by having a look at the preparations that were going on in Germany. When I went to Europe this time, I reminded them of what I said in the year 1936.

My idea in saying this is that, I came back from Europe with a strong conviction of what was going to happen. The new party that came in power in Germany was always for a fight. I clearly understood that the German demands would not be accepted by the British and if the British found the Germans growing a bit strong, they would fight the Nazis. In 1938 when I went to Europe I noticed some changes. Germany was beginning to understand that the British would never fully accept their proposals. In September 1938, when the Germans put forward the case of Sudetan Germans, Mr. Chamberlain rushed to Munich to come to an agreement with Herr Hitler. There was a time when all parleys of international value generally used to take place in London. But when I saw the British Prime Minister, Mr. Chamberlain, going to Germany,

leaving his own country and when he accepted the German demands, I realized the secret. Britain was becoming weaker and Germany was getting stronger. It was the first time in the history of the British that a Prime Minister of England relegating the usual custom, proceeded to a foreign country to accept the demands of another nation.

Then I started doing propaganda in India that a war in Europe was inevitable and it was the duty of Indians to be alert and to try to force Britain to accept our demands, and if they did not, to prepare ourselves for a fight. I was noticing the reaction of the public to my prapaganda, and I was convinced that the full support of the general public was with me. But our leaders were thinking in a different way, particularly Mahatma Gandhi whose policy was to wait and see. But we young men were not deterred by this policy. We redoubled our propaganda. We were asking the people of India to take advantage of the golden opportunity that would be presented to them in the near future.

In the annual session of the Indian National Congress at Tripuri in March 1939, I tabled one resolution demanding freedom for India within six months and such an ultimatum to be sent to the Government. In case this demand was not conceded in that period, we should prepare the people for a fight against Britain with whatever might we might possess. It was, of course, in the nature of an ultimatum and the resolution was introduced. Keeping in view the tense international situation

and knowing full well that a conflagration would begin in Europe within six months.

When the war actually started in September 1939 the public began to realize that what I said in March was correct. It was our duty at that time to unite all the nationalist forces and bring pressure on the British Government to concede to our demand, and if unsuccessful, to fight for it. But our leaders were thinking and acting in a different way. They were under the impression that Britain would become weak in the course of the war and to get the Indian help, they would come to an honourable agreement with the Congress. I tried to point out the absurdity of such a notion and told them whatever might be the weekness of Britain during the war they would never allow to rid themselves of the power in India. The weaker they grew the more powerful would become their grip on India. Without India they would not be able to prosecute the war successfully. They would begin looting and plundering the country's resources as they got weaker and weaker.

In March 1940, when the Congress Session was in progress, we expected a forward step. But Gandhiji had his own way. He was to wait and see. We began to lose our minds, come what may, to start our own movement. An anti-war movement was started throughout the country. It became somewhat serious; many people courted imprisonment. Meanwhile I got information that Gandhiji himself, would launch a civil disobedience move

ment in November as the Government did nothing. I heaved a sigh of relief that if Gandhiji starts a movement, it will have world-wide repercussions. The whole world will come to know that Indians are fighting for freedom. All the nations will think that Indians deserve freedom. We will surely get the sympathy of the world to have saved our honour.

But I thought that by the weapon of Civil Disobedience alone we will not achieve freedom. The movement would surely bring pressure on the Government and hamper its war effort, but the Government would never consider our demand. That was my idea. We were thinking what to do. What new method should be adopted. Young men were doing their bit with bombs and revolvers. We got into touch with three young revolutionaries. I knew their strength. They were real revolutionaries with high spirits. But their strength and sacrifice were not enough to achieve complete independence for our Motherland.

It was then, we began scanning the pages of history and found many an example and learned many a lesson. The American example was before us. I began to realise, and even came to the conclusion, that without outside help the Indian revolution would not be successful. The United States got a lot of help from France. Even Generals were despatched from France. In the history of the world, it is not a new thing to get assistance from other nations for winning freedom for one's country.

The news we got in India were twisted and

more of a propaganda nature. It was natural that Britain should do so. But to understand the real situation of the world by remaining inside India was not possible. What would be the result of the war and how the war would end and who would win in the end? What were the ideas of Indians abroad, how they were thinking about India's fight for freedom, how to get help from them for India's independence and whether it was possible to get material help from the enemies of Britain? These were the questions which made us think that somebody should be sent outside India. I thought of sending some persons to foreign countries. Certainly it was a most difficult task strictly restricted as our movements were. I thought also that such a person should leave India as the British really "understand" and whom the Indian people seriously take. At last I decided myself to get out of India.

I was in jail at that time. To get out of the jail was a difficult problem. To slip away from jail would make it difficult for me to leave the country in view of the British C. I. D. At last I decided to go on hunger-strike. This decision was taken after steeling my heart, that either I would die or get out of the jail. When my decision was made known to the Government it created a stir in the official circles as they never wanted to see me die in the jail. The Superintendent of the jail came and entreated me not to undertake hunger-strike. He argued that if all the prisoners went on hunger-strike the King's Government would come to a stand-still and warned

me that if I died in the jail it would be my own responsibility. My hunger-strike went on for six days. They tried to forcibly feed me but I was determined to die the way of Jatindra Nath Das. After seven days, a secret conference took place at Government House. They wanted to do something as the medical report about my condition was serious. They set me free with the idea of re-arresting me after a month. I got information of it in good time. Meanwhile some arrangements could be made for my escape from India and I left my country.

Experiences, I had a lot, after leaving my homeland. I was listening in to both the radios. I had the privilege from the German authorities to hear the enemy radio and propaganda. I had the opportunity of visiting all the fortifications and other defences all over Europe. After these personal experiences, I had no doubt what will be the result of the war. As I said in your parade the other day, the war will be a prolonged one, but there will surely be one result, that is, the collapse of Britain, and her empire.

Now the question is this. What is the position of India under these circumstances? The destruction of the British Empire is certain, and the whole map of the world will be changed. What will be the position of India in the new map? The British will be driven out of India, and what should be our position then? We should think about this. There are three alternatives.

One is to keep away from the war and to have a neutral attitude.

Second is to go and beg for freedom from the new invader and

the third is to take part in the war with the enemies of Britain and qualify ourselves for freedom.

I know what alternative you prefer. For us there is but one alternative, that is, to fight hand in hand with the enemies of Britain and contribute our share in the destruction of British Empire.

The internal situation in India is very grave. It is our duty to encourage and support the forces that are in India, doing their bit against Britain. What is the internal situation in India today ? The whole population is against the British Government.

People are carrying on the fight without arms. To suppress millions of unarmed people, a small army of thousands equipped with all modern arms is enough. When I had the privilege of meeting Herr Hitler, I took the liberty of asking this question of India and sought his advice as to what path we should tread. The Chancellor of Germany, who is himself an experienced revolutionary, giving his opinion, said that a well equipped army of a few thousands would be able to control millions of unarmed revolutionaries. He added that so long as an external power did not knock at the frontier no change could be expected in the internal situation. We should form part of this external power. We hear so much nowadays of a second front. It is we, who should

create a second front in India. It would have been possible for them to face us in both the fronts, had not the Axis Powers crippled and maimed them. The Axis Powers had made our work easier. We are thankful to them for doing this, but at the same time, it is incumbent upon us to do our duty towards our motherland. To do this work an army of 50,000 is enough, but we should be prepared to raise an army of 300,000.

The question now is this: What are the duties of this army? There are two duties which this army will have to perform. The first and important duty is, of course, to fight the enemy and free our motherland; the second one is also no less important. After the enemy is defeated, we will have to do tremendous work in India. By freeing India our duty will not be over. Our army is a revolutionary one, and as revolutionaries we have two duties to perform. The first one, as I said before, to drive the enemy out of India, and the second duty is to form such a powerful army in India that will face any nation or nations put together, and to defend India for ever against foreign invasion.

Friends! We all should think that we will never remain slaves. We have already had a very good taste of this slavery. To protect our motherland from any foreign aggressor, it is the duty of all of you to form the strongest possible army in the world. As far as ability and efficiency are concerned, I may tell you that you are second to none. We were not getting proper training and opportunity

but whenever these two things were offered to Indians, they have shown their mettle. Not only in military, but in politics, economics, science, sports, etc., we Indians are not in any way backward. Indians are efficient and able. The Almighty has created them like that. Of course, we have to learn much from the world and we are prepared to do so. And with this learning and the natural efficiency and ability of ours and with full confidence, we are forming this army.

For the success of an army, military training only will not suffice. Take the case of France. Up-to 1939 the French Army was considered the best in the world. It was really so. They had a lot of materials, aeroplanes, heavy guns, etc. In addition there was the 'impregnable' Maginot Line to protect them. Why then France fell within so short a time? There was only one reason and that was, there was no *josh* in them. After the last war, such a feeling was created in France that they should take rest as the enemy had been defeated once for all. That was not so in Germany. In Germany the cry was 'revenge'. One nation was thinking in terms of revenge and sacrifice. That is why the French people had their disastrous defeat. The French people had lost their spirit and the Germans were seething with the spirit.

After the Azad Hind Fauj parade, I had a talk with Premier Tojo who congratulated me for the grand parade. He also said that the success of an

army mainly depends on the moral training they get. I assured him that that will be given special attention. The Nipponese attach much importance to this 'spirit'. For instance, see the spirit of the defenders of Attu Island. They knew they could not win against such a numerically superior army. They could have easily surrendered but they did not do so. It was against the honour and glory of their motherland. The whole garrison of 2,000 sacrificed their lives fighting the enemy.

I may also mention about the brave defenders of Stalingrad. They were at one time surrounded by the enemy, and they were even given an ultimatum by the Germans to surrender. They did not surrender and carried on their fight, even though the enemy were 200,000 strong that surrounded them. Such was the spirit of the brave defenders of Stalingrad.

We should create such a spirit in our men. The responsibility of the Officers is great. A Sepoy can afford to leave the battle-field but an officer can not do so. He is a responsible man and only an army led by such responsible officers will be successful in the end. So, your work is tremendous. There is no other work greater and nobler than the work you have undertaken. Our sisters and brothers in India are facing even bigger ordeals with cheer and enthusiasm. For the Indian Independence and for India's welfare, there is no greater work than this.

While in Europe, I tried and I was successful in forming a small National Army I have brought photos of the army. In Berlin and Rome Indians are thinking and doing things as you are thinking and doing here. Every where in the world, wherever there are Indians, a new spirit, a new awakening has come among Indians.

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AN AMPHIBIOUS MONSTER.

Speech delivered at Kuala Lumpur on 5th September 1943.

Friends! I want to thank you most heartily for the purse you have presented to me this evening. It is a handsome purse but I shall call it handsome only if you regard it as a first instalment. Considering what other towns are paying and within a very short time; considering also what Ipoh has paid as a first instalment I am sure that Indians in Kuala Lumpur will be anxious to see that this contribution is multiplied at least five times, and if you cannot do that I am afraid you will be doing a great disservice to your country. You are very proud of your city and rightly too. It is the second city in this part of the world and if you enjoy the prestige you must fulfil the responsibilities that follow from that distinction and prestige.

I will now tell you that what we want in cash is only a part of our total requirements. The time has come when we have to give our all in the service of our motherland. The days of minimum sacrifice are over. The time has come when each and everyone of us has to think of the maximum sacrifice which he or she is able to offer, and that sacrifice has to be in human life in money and in other resources which are necessary in order to equip a modern army for its marches. I am glad to know

that you citizens of Kuala Lumpur and Selangor State are anxious to do your duty in every respect and my only remark and request to you is to expedite your collections as soon as possible so that our army may be equipped sooner than many expect and be ready to march to the field of action.

From my experience, I am convinced that so long as the Indian people remain unarmed, so long as the British Government has a modern army under its control and so long as we do not take up arms for our struggle for freedom, we shall not be able to achieve independence for India. I do not know of one instance—of one single instance—in the whole history of mankind where a nation has been able to achieve full independence without resorting to arms, but apart from history our natūral experience in the course of several decades has convinced us that we have to take up arms in the final stage of our struggle if we want full independence and not a diluted form of it. So long as peace reigned all over the world it was practically impossible for the Indian people to get arms and fight with arms. It was impossible for the people inside India. It was also impossible for people outside India, but thanks to this war what was impossible four or five years ago has today become possible. If you want arms you can get them not inside but outside India. If you want to build up a modern army and equip it with all the modern weapons, you can do so today. Five years ago you could not do it even if you wanted to. That is why I say this war has been a God-sent opportunity to

us. It has given us a unique opportunity for achieving not Dominion Status or Colonial self-government, but full and complete independence.

The only question I would like to put to you as Indians is whether you really want full and complete independence. If you do so you must pay the price. You must organise a complete modern army and march with that army to India.

Today the British have one front—the Indian National front, you might call it—inside India. The British with their army are able to cope with this Indian National front. If you can put up a second front—not a bogus second front, but a real second front—then it will be impossible for the British to maintain their position in the country. I am convinced when the Indian National Army appears on the frontier of India its very appearance will be a clarion call to the people in general and also to the Indian army to rally round the banner of Indian revolution. This is not a wishful dream on my part. I know that people at home are fully aware of our activities in East Asia and the British too are aware, but we do not care. The time has come when we could openly proclaim to the whole world what we have been doing, what we are doing and what we are going to do in the future. Our brethren in the Indian Army who today are standing under the Union Jack are anxiously waiting for the Indian National Army on the continent of India. That is the position at home without any exaggeration. It is therefore our duty to hurry

with our work and see that the National Army goes to the aid of India as soon as possible.

Ever since the existence of the Indian National Army was announced to the world and its intention of marching to Delhi, you will be surprised to learn that there has been a complete change in the tactics of British propaganda. Up to recently British propagandists have been saying that today Nippon has become the enemy of India and that its army intends to march into India, but ever since they realised that the Indian National Army had been formed and is getting ready to march into India, there has been a complete change in the attitude and also in the tactics of British propagandists and now they are anxiously trying to work up the Indian people to take a stand against the Indian National Army. The British Government knows, as much as we do, what the attitude of the Indian people and the Indian Army will be when our army appears on the frontier of India, and that is why they are anxious to do their best to win over the Indian people to their side so that they may take a stand against the Indian National Army.

But the most unexpected surprise came to me when I was told that British propagandists on the occasion of a Hindu Festival had appealed to the Hindus of India to get ready to fight their brothers who are going to march in from outside. These British propagandists even want so far as to say that the good old days have come back again !

Friends ! The Anglo-Americans have found

out now a new Napoleon. According to the Anglo-Americans Lord Louis Mountbatten is amphibious. He is a master in land and sea operations. Well, what is the career of this amphibious monster ? He is the hero of Dieppe. Dieppe was an attempt by the British army to land in France and to expel the Germans from that part. Within 24 hours they were completely wiped out and there ended all the heroic exploits of Lord Louis Mountbatten. Because of his achievement at Dieppe he has been made commander-in-chief of the South East Asia command. I challenge you to show me one country in the world today where promotions are made not for success, not for victories, but for defeats. It is a unique achievement of the British army and its government in this war. I can assure Lord Louis Mountbatten that a much bigger and greater Dieppe is waiting for him in East Asia.

Perhaps, there are some people living in East Asia, and even in Malai, who are still hoping and dreaming that the British will come back. We have heard of them. There are a few such men in Syonan also. I can only pity them. You know, what Syonan was and is today. The British—I do not say it, I only repeat it—took twenty years to build Singapore and how many days to get out ? Seven days. This is an achievement and still there are people who believe they will come back ! The biggest bulwark of the British Empire is now the biggest graveyard of that Empire and it shall be a graveyard. The days of the British Empire are

over. If you have any doubt turn over the pages of History. Every Empire has had its glory and also its decline. The British Empire had its glory during the last war and since then its decline has become very rapid and we have witnessed with our own eyes the last phase of the decline.

I have always said that the last war brought about the disappearance of two Empires—the Ottoman Empire of the Turks and the Austro-Hungarian Empire. This war will see the end of the British Empire and out of the ashes of that Empire will rise a free India. The two things are identical—the defeat and dismemberment of the British Empire and the creation of an independent India. If you want India to be free you have to work and fight for the overthrow and dismemberment of the British Empire.

British propaganda of late has adopted new tactics and that is to utilise to the best advantage the small success they have achieved in Africa and Sicily. If you were to listen to the propaganda that British agents have been carrying on all over the world you would think that with the occupation of Sicily they have already won the war. I know something of Europe, not only of peace-time Europe but war-time Europe, and I know all these places where fighting has taken place. I know also the strength and weakness of the Axis Powers in Europe and from experience I want to assure you that whatever may happen in Europe has no bearing on the situation either in India or East Asia. Whatever may

happen in Europe Indians will be ready if only we put forward the required effort. Therefore, do not hesitate for one moment by any propaganda the enemy may carry on today or tomorrow and be firm in your belief and faith that it has become possible for Indian people to achieve independence.

First of all is it a very big effort that we have to bring an army of 200,000 to 300,000 to India? Look at the millions and millions of people fighting on all fronts in different parts of the world. For the salvation of 38 crores an army of 300,000 or even 400,000 is nothing at all and it is possible for the people of East Asia to contribute enough men for this army. It is possible also for the people in East Asia to contribute money and every material for the equipment of this army. Therefore, let us concentrate all our energy on the one task of organising an army and bringing it to perfection as soon as possible.

Friends, our task today is to bring perfection as soon as possible to the army that exists today, also with it we have to expand our army because the war is going to be a long and hard one. We want more and more young men to come in and get training. I congratulate you that you have in the heart of Kuala Lumpur one of our camps where Indian young men are trained for the coming fight for freedom. Well it is not only in Syonan and Kuala Lumpur that they are being trained today. Malai is dotted with camps and many of these camps were formerly camps of the British army. They have been turned over to us for our use. That reminds

me that when we go to India we shall also find ready-made barracks for our national army. We won't have to build new barracks. From Calcutta to Bombay and from Rawalpindi to Madras, there are splendid barracks not for the Indian Army but for the British Tommy, but these splendid barracks are going to be taken for our Indian National Army and I promise to give the British in return all the prisons for their use.

Friends, to defeat British we shall need help from outside. The enemy is asking for help all over the world. The almighty British Empire, over which the sun never sets, that mighty British Empire, is going round the world with the begging bowl ! It is not merely at Washington that they are asking for help but all over the world, even the poor Indian people, the slaved Indian people, are not spared. Even Indian people have to do their share in men, money, munitions and war materials. They are begging even Indian people to help them in their hour of need. We have to fight today not merely the might of Britain but the combined might of Britain and her allies,—a most powerful combination. If we are to fight and win we shall need help and take help when the time comes, but there will be no humiliation in accepting or asking for help when we have first done our duty.

At this juncture, the duty of the people of East Asia is to put forward the maximum effort. Remember you have an opportunity of doing something which your countrymen in other parts of the

world cannot do. What can Indians in Europe, Africa, America or even in England do? They are helpless. I know many of them are dying to serve and fight for their country's freedom but it is impossible for them to do so. They are unable to organise an army or join the National Army but all that is within your reach, if you only make it your mission you can join the National Army and work for its success. Therefore, when the call of sacrifice reaches your ears do not flinch. Thank Providence that she has given you of all Indians in the world a unique opportunity to serve your country and fight for your country's independence.

A RED LETTER DAY

Today is a red-letter day in the annals of the Philippines. Today, 18 million Filipinos will regain the complete independence of their Republic which America robbed forty-two years ago. The re-birth of the Philippine Republic, within two and half months of the rebirth of the Independent State of Burma, is an occasion for rejoicing for all the nations of Asia and particularly for those who are still fighting for their independence. The proclamation of the Independence of the Philippines Republic today is of special significance and importance to India, as it is a message of hope and cheer to 388 millions of my countrymen who are fighting the British for their Independence. Having been expelled once and for all by the Japanese forces from every corner of East Asia, the Anglo-Americans have now converted India into their last stronghold in Asia. But, the day is not far off when India too will expel the Anglo-Americans and regain her Independence. Meanwhile, I extend my heartfelt felicitations to my Filipino brethren on the achievement of their cherished goal of independence after over forty years of American domination.

I also offer my most sincere congratulations to the veteran Revolutionary leader, General Emilio

Aguinalo on his living to see the victory of the cause for which he fought the Americans over forty years ago. I heartily congratulate Dr. Jose Laurel on his election as first President of the Philippine Republic and Mr. Jorge Vargas on the achievement of the goal for which he has toiled night and day since the outbreak of the Greater East Asia War.

AT BAHADUR SHAH'S TOMB

A solemn and impressive ceremony took place at the Mausoleum of Bahadur Shah, the last Emperor of Free India, on Sunday, September 26, 1943. Netaji paid profound homage to the mortal remains of Bahadur Shah who fought for the overthrow of the British rule in India. Amongst those who attended the function were His Excellency Dr. Ba Maw and his colleagues.

Your Excellency and Friends! Today we have assembled here near the tomb of Bahadur Shah, the last Emperor of free India. It is perhaps strange, may be a lucky coincidence of history, that while the remains of India's last Emperor rest on the soil of Burma, the remains of the last King of free Burma now rest on the soil of India.

We in India and in Burma have all along felt bound together historically by the most profound ties. And this coincidence of history is one of the most convincing proofs of these ties between Your Excellency's nation and ours.

We are, both of our nations, passing through a common fight against our common foe and we therefore consider it to be in the fitness of things to have a small celebration before the mortal remains of our last Emperor so that on the one side we might rouse the fire that burns within us and at the same time, strengthen further the ties that have bound Burma and India so long and that will bind us together for all times. (Appx. C.)

We are profoundly grateful to Your Excellency and to the honourable members of the Government for the honour that has been done to us by your gracious presence in this function,—a function which is pregnant with important and historical events in the days to come.

As I have done so before, once again I should like to express our unshakable determination to fight with our Burmese friends, shoulder to shoulder, assured of the magnanimous help and support of Nippon so that we may bring about the final overthrow of British Imperialism which will on the one side bring India her lost liberty and at the same time remove once for all the menace to Burma's safety and independence.

This time we express our unshakable determination before a sacred memorial, before the mortal remains of the last fighter for India's freedom, the man who was an Emperor among men and at the same time, a man among Emperors. We cherish the memory of Bahadur Shah. We Indians, regardless of religious faiths, cherish the memory of Bahadur Shah not because he was the man who gave the clarion-call to his countrymen to fight the enemy from without, but because he was the man under whose flag fought Indians from all provinces, Indians professing different religious faiths, the man under whose sacred flag Muslims and Hindus and Sikhs or at least the freedom loving Muslims, Hindus and Sikhs, fought side by side in the war that has been dubbed by the English Historians as the Sepoy

Mutiny, but which we Indians call as the First War of Independence. And now when we are engaged in the last war for India's independence, it is all the more necessary for us to renew our unshakable determination, to fight this last war for independence to a finish, regardless of all sufferings and sacrifices, regardless of all difficulties on our path, regardless of the length of this war, so that at long last the enemy, the common enemy of Burma and India will be finally overthrown and we will be free not only within our homes, but free as comrades marching shoulder to shoulder to fulfil the common destiny of mankind.

Your Excellency, with us it is the practice to offer donations and contributions at shrines like this. As a token of our inner feelings and faith I can think of no better donation or Nazar than to offer in the name of the last hero of India's First War of Independence, Emperor Bahadur Shah, a small contribution of Rs. 250,000 to be handed over to Your Excellency as a very small token of our love and admiration for Burma and all that Burma stands for, a small donation which Your Excellency may utilise in a manner considered best by yourself. And now I shall close these few remarks by quoting the English meaning of a couplet which was composed by Bahadur Shah himself, "As long as the last particle of faith exists in the souls of India's freedom fighters, the sword of India shall continue to penetrate the heart of London".

STATEMENT ON THE PROCLAMATION.

As a student of history and, in particular, of revolutions in different parts of the world, during 22 years of public life, I always felt that what India was lacking in her fight for freedom were two things— a National Army and a National Government to lead that Army to battle. In the course of the present war, thanks to the brilliant victories achieved by the armed forces of Nippon, it became possible for Indians in East Asia to organise the Indian Independence League and the Indian National Army.

The creation of a National Army gave reality and seriousness to the whole Independence Movement in East Asia. If this Army had not been organised, the Independence League in East Asia would have been a mere propaganda organ. With the creation of the National Army, it became possible, as well as necessary, to set up a Provisional Government of Azad Hind (Free India). The Government is born out of the Independence League for the purpose of launching and directing the final struggle for India's freedom.

In setting up this Provisional Government we are, on the one hand, meeting the exigencies of the Indian situation and are, on the other, following in the foot steps of history. In recent times, the Irish people set up their Provisional Government in 1916. The Czechs did the same during the last World



A poignant moment when Netaji was overcome with emotion, when taking his Oath to India, on October 21st.

War. And, after the last World War, the Turks, under the leadership of Mustapha Kemal, set up their Provisional Government in Anatolia. (Appx.D.)

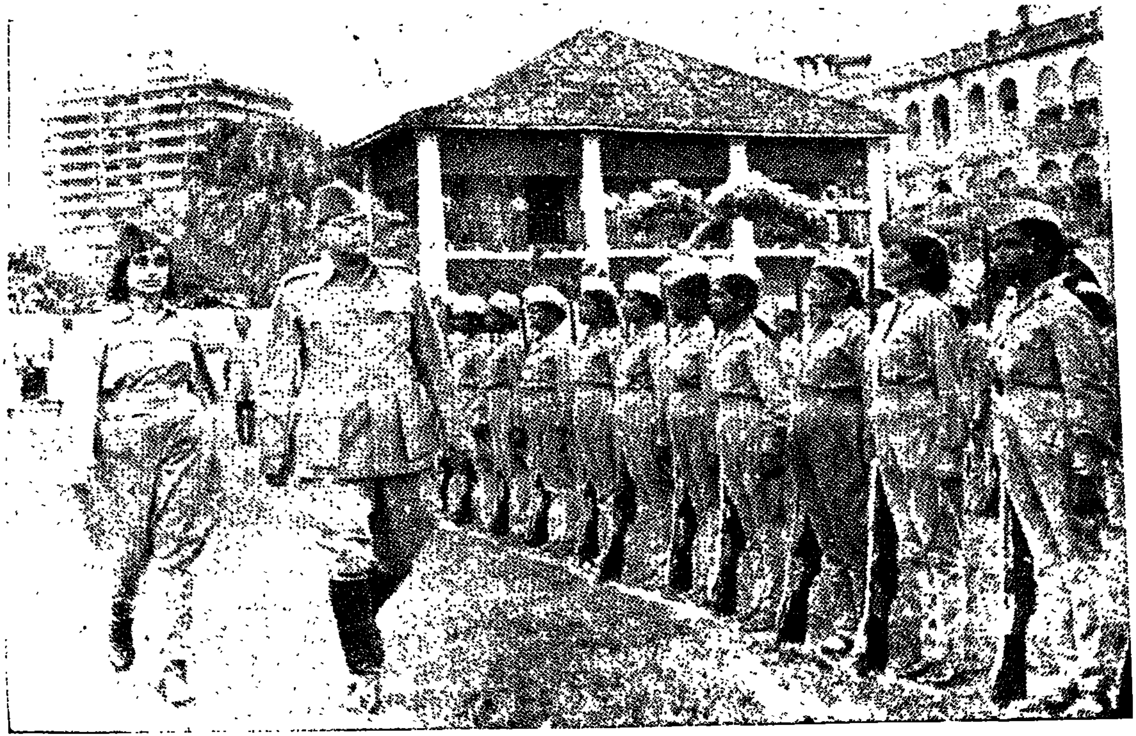
In our case, the Provisional Government of Azad Hind will not be like a normal peacetime Government. Its functions and its composition will be of a unique kind. It will be a fighting organization, the main object of which will be to launch and to conduct the last war against the British and their allies in India. Consequently, only such departments will be run by the Government as will be necessary for the launching and the prosecution of the struggle for liberty.

The Cabinet will consist of a certain number who will represent the civil departments of the Government—while there will be others representing the Armed Forces of the Government. Since the purpose of the Government is to fight for Independence, the armed forces have been given a large representation on the Cabinet.

Besides the ordinary Ministers of the Cabinet, provision has been made for a number of Advisers to the Cabinet. In this manner, the Provisional Government will maintain close and organic connection with the entire Indian community in East Asia and mobilise all their resources for the coming struggle.

When the Provisional Government is transferred to Indian soil, it will assume the functions of a normal government operating in its own territory. Many new departments will then be started.

With the formation of a Provisional Government of Azad Hind the Indian Independence Movement has obtained all the preconditions of success. It remains now to start the final struggle for Freedom. This will begin when the Indian National Army crosses the frontier of India and commence its historic march to Delhi. This march will end only when the Anglo-Americans are expelled from India and the Indian National Flag is hoisted over the Viceroy's House in New Delhi.



Netaji inspecting the Guard of Honour presented by the Rani of Jhansi Regiment on the occasion of the opening of Training Camp for the Regiment.

WOMEN OF INDIA

Speech delivered on the occasion of the opening of the Rani of Jhansi Regiment Camp.

Sisters and Brothers ! The opening of the Rani of Jhansi Regiment Training Camp is an important and significant function. It is a very important landmark in the progress of our Movement in East Asia.

To realise its importance, you should bear in mind that ours is not a meraly political movement. We are on the other hand engaged in the great task of regenerating our Nation. We are, in fact, ushering a New Life for the Indian Nation, and it is necessary that our New Life should be built on sound foundation. Remember that ours is not a propaganda stunt; we are in fact witnessing the re-birth of India. And it is only in the fitness of things that there should be a stir of New Life among our womenfolk.

Our past has been a great and glorious one. India could not have produced a heroine like the Rani of Jhansi if she did not have a glorious tradition. The history of the great women in India is as ancient as the Vedic period. The greatness of Indian womenhood had its roots in those early days when India had its Sanskrit culture. The same India which produced great women in the past also produced the Rani of Jhansi at a grave hour in India's

history. And today while we are facing the gravest hour in our History, I have confidence that Indian womanhood will not fail to rise to the occasion. If for the war of independence of Jhansi, India had to produce and it did produce a Lakshmi Bai, today for the war of Independence of the whole of India, to liberate 38 crores of Indians, India has to produce and shall produce thousands of Ranis of Jhansi.

In the same way as we have figures like Maitreyi in India's ancient days, we have the inspiring examples of Ahalyabai of Maharashtra, Rani Bhawani of Bengal, Razya Begum and Noor Jehan, who were shining administrators in recent historic times prior to British rule in India. I have every confidence *in the fertility of the Indian soil. I am confident* that India, as in the past, will also produce the best flowers of Indian womanhood.

When in 1921 a new political life started in India, thousands, nay lakhs of our sisters also joined the movement and came forward to make sacrifices. In those days it was a great thing to go to prisons. Our Indian brothers and sisters got ready to undergo the ordeal of prison life and I remember still, how in December 1921 at Calcutta the two jails were full. The Britishers built two more Jails and these two were also packed in a few days.

When the Britishers found that the Indians were not restrained by fear of prison life, they changed their tactics. They resorted to the method of throwing leaders into prison and using lathis and bullets against the masses. Joining the Civil Dis-

obedience Movement then meant willingness to face lathi charges and gun-fire and the Indians - not only men but also women- got ready to face lathi charges and gun-fire. I cannot forget an incident in Calcutta when we held a procession against the orders of the Government and when police tried to break the procession by lathi charge, some sisters made a cordon around us (coming between us and the police), without flinching to face lathi charges. Thus, I have witnessed while in India how the spirit and determination of our sisters have been growing stage by stage not only in the history of the passive Resistance Movement but in the history of the Revolutionary party also we have the examples of our brave sisters who have played a noble part. I know of many sisters who became daring revolutionaries. If one type of courage was necessary for passive resistence, another and more active courage is necessary for revolutionary efforts, and in this too, I found that our sisters were not wanting. In 1931 an English magistrate was shot by two girls ; the age of one was 16, the age of the other was 17. In India even ordinary men will shudder before magistrates, but these two young sisters bravely went to the house of the magistrate and fired at him ! You can easily imagine what wonderful courage those young sisters might have had ! Such courage does not descend from the skies ; it comes from the soil of India ; it has its roots in the age-old traditions of India's past.

Since 1928, I have been taking interest in

women's organisations in India and I found that, given the opportunity, our sisters could rise to any occasion. There was one Rashtra Mahila Sangh of ladies in Bengal which did splendid work. In December 1928 a volunteer corps of 500 women was formed which was not only run on sound lines but their parades and their discipline gave us great hopes and confirmed my belief in the fact that given the impetus and opportunity Indian women could perform duties entrusted to them in a befitting manner. I have also seen women's organisations in India giving training in arms available in a slave country, like lathis and daggers and the way our sisters were progressing was remarkable.

And so when I began to undertake the task of guiding the Indian Independence Movement, I felt that our sisters should also be given the opportunity to serve India at this grave emergency. I consulted many and I was told by some that though to raise a women's regiment might be possible in India it would be an impossible task in East Asia. What they said did not affect my conviction and my determination. And today you have before your own eyes what our sisters have accomplished. Their work was started in July and if only now the Training Camp for them is being opened, the delay is not due to any shortcoming on their part. The delay was due to our difficulties in finding the accommodation and making the necessary arrangements. Meanwhile, I know that our sisters were getting impatient and anxious. I heard that they were intend-

ing to lead a deputation to me to ask me whether I have forgotten them. I feel happy today that the camp is ready and the camp is being opened on the anniversary of the birthday of the Rani of Jhansi.

I may at this juncture say a few words about the Rani of Jhansi. When the Rani of Jhansi started her fight, her age was only twenty. You can easily imagine what it would have been for a girl of twenty, riding a horse, and wielding her sword in open battle. You can easily realise what courage and spirit she must have had. The English Commander who fought against her said that "she was the best and bravest of the rebels". He made this admission because Jhansi Rani's bravery was something which he could not hide, for he himself had to fight against her. First she fought from the Jhansi Fort and when the fort was besieged, she escaped with a party to Kalpi from where she put up a gallant fight. Then she had to retreat from this battlefront; she made an alliance with Tantia Topi, attacked and captured Gwalior Fort and using that Fort as the base continued the battle and in this last and great battle she died fighting.

Imagine what amount of courage would have been necessary to carry on the fight inspite of more than one defeat. Yet this twenty-year old Rani had the courage and showed a valour which shall be a source of inspiration to Indians for generations to come.

Unfortunately, Jhansi Rani was defeated; it was not her defeat; it was the defeat of India. She

win. As in the case of every soldier at the front, so also on every Indian in East Asia a great responsibility has fallen. I know that some of you are rich and some of you are poor. I know that some of you are educated while others are not. Whatever be your differences, I want you to bear in mind that all of you are equal as far as your duty is concerned. I want every Indian in East Asia to do his duty.

When in an army some one is appointed as an officer, it becomes his duty to go forward himself and to lead others to go forward. Syonan has assumed a great importance in our fight in East Asia; the Headquarters of the Indian Independence League is here; the Headquarters of the I.N.A. is here; and only recently the Provisional Government of Azad Hind has also been established here. Syonan was once a fortress of Britain, but today it has become the Headquarters of the Indian Indepeudence Movement in East Asia.

Syonan's relation to other places in East Asia is the same as the relation of a commander to the troops of his regiment. The success of a battle not only depends upon the way every soldier performs his duty but it also depends on the correct lead and right example given by the officer commanding the army.

You will thus realise that any voice which rises from Syonan will have its echoes all over East Asia; that any action which you take here will have its repercussions all over East Asia. The part which Indians in various parts of East Asia are going to play

will greatly depend on the example which you are going to give from Syonan. I want you to remember that your responsibilities are great because you have to give the lead, you have to provide the inspiration for Indians in other parts of East Asia.

I want you to think for yourselves and visualise what a Free Indian Government would have done when faced with a grave emergency like a foreign invasion. Supposing India was a free country and supposing there was the danger of an attack by a foreign enemy, what would the Government of Free India do? Would they not have started Total Mobilisation then? You could easily understand that this is the normal duty of any free government. Keeping this fact in mind I want you to realise what your duties are in our great attempt to get our independence and maintain it.

Think also of what the procedure would be in a free country when it is in a state of war. Would there be meetings and appeals as is the case with us so far? Not. A free government, on the other hand, would issue only a call for all able-bodied men between specific ages to assemble at a certain place on a certain day, at a certain hour. Voluntarily and without any grumbling people will respond to the

Why, because people of independent countries know that they have to make sacrifices for their liberty. And when a free government needs money to defend its independence, it does not proceed to hold meetings and start begging campaigns.

On the contrary, free governments would pre-

pare budgets of their war requirements, think of ways and means to collect that money, keeping in view the financial conditions of the people, and straightaway proceed to levy the necessary taxation. I would ask you whether any man can refuse to become a soldier or to contribute war taxes in a free country? India is not yet free but we are free in heart and spirit. And by the establishment of the Provisional Government we have become a free people.

Now it is our responsibility to liberate India and to establish a free Government of India. If we feel that we are fit for independence, if we really desire independence, we should straightaway live and act as we would do if we lived in free India under the aegis of our Free Government at a time of a grave national emergency. Whatever we would have done in a free India in response to the call of the Free Indian Government it has become our solemn duty to do forthwith. Look at the people of Germany and Nippon and how in those countries all the resources of the people have been mobilised by the governments. When it is the duty of a government to defend its own independence, they have to do it at any cost and they have to pool all the resources of their countries.

Legally speaking there is no private property when a country is in a state of war. The government has absolute right over the lives and properties of its people during such emergencies. We too are a free people with a free government. If you think that your wealth and possessions are your own, you

are living in delusion. Every life and every property belongs to the nation when it is involved in a war. Your lives and your properties do not now belong to you ; they belong to India and India alone.

I have every confidence that if you realise this simple truth that we have to achieve independence by any means and at any cost, and that we are now a free people in a state of war, you will realise that nothing belongs to you, that your lives, properties and everything are no more your own.

If you do not want to realise this simple truth then you have another path clearly chalked out for you. If you do not want to be, and shoulder your duties as a free Indian living under a free government, if you do not want independence and if you are not ready to pay the price of independence, you have only one course before you that is the path taken by the Englishmen.

They lived as rulers once here, but now they have only one place left here and that is the prison. If you choose, you can go to prisons and keep company with the Englishmen. But remember this : when the war is over and India becomes independent, you shall have no room in Free India. If the Indian Government condescends to take pity on you the highest act of mercy which the Free Indian Government can do is to provide you with third class tickets to leave the holy soil of India and to go to England.

I have heard that some of the rich Indians in

fullest opportunity to come forward on a voluntary basis. It will be an honourable course for you and I would feel proud of you if you come forward voluntarily. But if you do not choose to come forward voluntarily, then we are not going to remain slaves on that account.

I am really surprised to hear that there are a few people who are saying that it took years for them to amass their money and that they have many children to provide for. If on this account, they had refused to make sacrifices, in a Free India under a Free Government, I would ask you to imagine, what would have happened to them. Surely they would have been regarded and treated as enemies.

You could either be a friend or a foe. Do not think that only the Britishers are our enemies. Everyone who helps the Britishers, everyone who refuses to help our cause, is also our enemy because we are engaged in a life and death struggle today.

Look at those who have volunteered to join the Indian National Army and who are now getting the necessary training. They do not know how many of them would live to see India free. They are getting ready with the one thought of shedding their last drop of blood. They are getting ready to go to a free India or to die on the way. There is no programme of retreat for them. Let the programme of retreat be reserved only for Wavell and his army.

The British Government has given his promotions and have now made him the Viceroy of India

because he has proved himself to be a past-master in the art of saving his own life by retreat after retreat. Tha I. N. A. has no plan of saving its life by retreat. When the I. N. A. is getting trained either to march to victory or to spill its last drop of blood on the way, the rich people are asking me whether total mobilisation means 10 per cent or 5 per cent. I would ask these people who are speaking of percentages whether we can tell our soldiers to fight and spill only 10 per cent of their blood and save the rest.

You could see with your own eyes the spirit which is permeating our young men who have become recruits and our sisters who have rallied to the Colours. Fortunately, we are not short of men. The response has been so great that we have enough recruits to get prepared even for a long war.

What we are wanting is similar response in mouey and materials. If we are all poor then we would be justified in seeking foreign help, but there are also rich people amongst us and our foreign friends also know it. When our own people have ample resources, it is sheer disgrace for us to stretch our hands to others for help.

When there are brothers and sisters coming forward in large numbers offering their lives, I cannot understand why those who do not want to give their lives are even grumbling to part with their possessions. What is money after all; compared with life, money is nothing. Supposing a foreign government tells

you that either you have to give the crore you possess or your life, surely you would rather choose to part with your crore than your life.

In the same way as youngmen have come forward to offer their lives, the poor clsses have been coming forward voluntarily and with enthusiastic spirit to offer everything that they have. Poorer classes of Indians like watchmen, washerman, barbers, petty shopkeepers and gowalas have come forward with all that they have. And in addition to that some of them have also offered to become volunteers. Some friends ask me what I mean by the word "Total Mobilisation". These poor men who have volunteered not only their possessions but also their lives, have demonstrated by their own example the exact meaning of the word "Total Mobilisation".

Some of these poor people came to me, and not only did they give all the cash they had in their pockets but went further and gave me their "saving bank books" which represent their lives' savings. Is there not one rich man among the Indians in Malai who can come forward and say in the same spirit "here is my bank book" for the cause of Indian Independence ?

The Indians as a nation believe in the ideal of self-sacrifice. Among the Hindus we have the ideal of the Sanyasins and the Muslims have the way of the Faqirs. In our history we have instances of numerous kings who chose to become Faqirs for the sake of faith, justice and truth.

Can there be a greater cause, a nobler cause and holier cause then that of liberating 38 crores of human souls and is there not one rich man who could come and say "here is my bank book" for such a great cause ?

If you are not self-sacrifioing enough to offer your lives, I cannot understand why there should not be even a few among you who could say "Spare only our lives, but we give everything else".

I shall now proceed to place before you the programme of the provisional Government of Azad Hind. In carrying out this programme, we have to proceed slowly, steadily, and systematically as any government would do. The wealth of Indians in Malai according to pre-war estimates was 100 crores and as you know, values have increased since then. Usually a Government makes an yearly budget and, when it is necessary, supplementary budgets also during the year. I also propose to do the same thing.

It is up to you either to come forward voluntarily in the spirit of Total Mobilisation or you shall have to meet the demands made by us from time to time till the war is over,

My first demand from Malai is for 10 crores of Rupees, which would be approximately 10 per cent of the value of Indian possessions in Malai. And as in this conferenee many rich people of Malai are present, I would expect at least one crore of Rupess straightaway and I hope within a month the 10 crores would be forthcoming from Malai.

APPEAL TO CHUNGKING

Broadcast Address from Shanghai, delivered on November 21, 1943.

I was in Tokyo at the time when Shanghai was unified under one Municipality, one Government and one Mayor. There are no longer three Shanghais, there is only one Shanghai now. It is to me an indication of coming events. I have no doubt it will not be long when the entire Chinese nation will also be unified under one Government and one leader.

From here I am on my way now to my headquarters in the South. From there I shall soon be travelling to Burma and the Indian frontier. Duty calls me to Burma. I know that when we go to the Indian frontier to fight for Indian independence, I shall have to fight British troops, and probably also Chinese troops. I do not understand why Chinese should fight for the British in India, to help them preserve their domination over India. I fail to understand why a government which is a government for the people, calling itself a National Government sends its troops against a friendly country in order to help a foreign power to continue its domination in that country.

The Indian people really sympathize with China and the Chinese people. You know that the Indian National Congress and Indian people actually

gave help to the Chungking Government. In 1938 when I was President of the National Congress, I was responsible for sending out the first medical mission to Chungking as a token of sympathy for the Chinese people and the Chungking Government. Later on we sent help to Chungking in various forms of medical supplies and goods in order to actually demonstrate our sympathy. I wonder if Marshal Chiang Kai-shek and his government today want to return our goodwill by sending Chinese troops to India to fight against us on the side of the British.

I am sorry that the Chungking Government has been sending its troops to India. I always had the greatest sympathy for Chungking, yet Chinese troops are coming to India to fight against us, to help British Imperialism. In this connection, I tell you today East Asia faces an entirely new situation—one no one dreamed of a few years ago. Today Nippon has adopted an entirely new policy in East Asia, demonstrated in the declaration of indepenence of Burma and the Phillipines and establishment of the provisional Government of Free India. The Government of Nippon by its recent new treaty with the National Government of China has declared its intention of withdrawing its troops when peace is restored.

I am an Indian nationalist and revolutionist. Every Indian should be true to the cause of India and likewise every Chinese should be true to the cause of China. From my own personal knowledge of the path Nippon actually followed since the out-

break of the War of Greater East Asia I tell you that in view of the new situation that exists in East Asia, there is a golden opportunity for China and Chinese people.

China's only problem is unity as this problem still remains to be solved, otherwise what China desired has already been achieved through the new policy of Nippon. In East Asia I have travelled extensively and I am in a position to form this conclusion regarding the present war situation. I know the war will be a long and hard one but I am confident that in this war Britain will be defeated not only because of our just cause but also because Nippon is strategically favoured. Unless Britafn is defeated in this war, you can never have peace in China or East Asia.

The day is not far off when China will be under one leader. By means of an honourable peace between China and Nippon, Nippon will withdraw her troops from China. There is no reason why you should wait till the end of this war for peace; it is possible for you in the course of this war to achieve peace and to start your national reconstruction and economic recovery of China.

A BLESSING OF PROVIDENCE

This day, two years ago, began a new chapter in the history of East Asia. The changes that have taken place in the map of East Asia since then and the significance of these changes for the nations of East Asia are so well known to every body that I need not refer to them again. Today I want to study these far-reaching changes from a different angle.

A study of history shows that the big changes in the world's history are in the nature of a wave which sweeps over the land until it reaches its farthest limit. Then, when its force is completely spent, it receds. In other words, the big changes in the world's History are in the nature of expansion followed by contraction, or withdrawal. Thus the growth of the British Empire consisted of expansion, beginning from Britain as its base and then going up to the Far East. The last world war represented the peak of the British Empire's growth and expansion. During the next two decades the virile force of that Empire was exhausted. With the beginning of the East Asia War, the wave of expansion that had spread to far-off Hongkong began to retreat. Hence, the series of defeats beginning from Hongkong and ending in Burma. The point that now arises is, "Is it possible to stop this retreat ? Is it possible to stem the rot and to save the Empire in the midst of its

decay ?" To this, history replies in the negative. When decline has once set in, events will follow their predestined course, and no power on earth can ordain otherwise. The Turkish Empire that once upon a time spread from Constantinople right upto the gates of Vienna, had to return to its starting point. So also must the decadent British Empire return to its base. This, to my mind, is what fate and Providence have decreed.

For India, the East Asia War is nothing less than a blessing of Providence. Throughout their rule in India, the British have always thought of the North-West-Frontier—the direction from which they imagined that the enemy would one day come. Never has any English general or diplomat thought of the Eastern Fontier of India. Never has any Englishman dreamt that England's enemy may suddenly appear on the Eastern frontier. Contrary to all expectation and anticipation, the Eastern frontier of India has now been thrown open. To go into India or to come out is, therefore, no problem today. What is even more significant is that beyond the Eastern frontier, there is a population of about three million Indians, who have eagerly seized the opportunity presented by the East Asia War. Even if the North-West frontier of India had been thrown open, it would not have been possible for Indians living abroad to bring material and military assistance to their countrymen at home. Moreover, fortunately for India the power that has succeeded in throwing open the Eastern gates of India is also the power that is deter-

mined to root out Anglo-American power and influence from our part of the world.

Whether others agree with me or not, I am firmly convinced that the British Empire is fighting its last battle in India. No empire has gone down without a fight. It is therefore but natural that the British will fight hard in India and that they will muster all possible help from every quarter of the Globe. But the wheels of history will grind on and they cannot be put back. The British will ultimately have to vacate India. Who will be so foolish as to think that when India is free, the suppressed nations of Western Asia will go to sleep? The Arabs, the Persians and other nations who have been groaning under British domination or pressure, will naturally seize the opportunity and take up arms against their British oppressors. In fact they are today anxiously waiting for the signal that the British retreat from India has begun. When I say this, I am not iudnlging in wishful thinking. During the course of this war, I have met the leaders and representatives of the suppressed nations of Western Asia. I know how closely they are following world events and how they are awaiting the further collapse of the British Empire.- They are wide-awake and they will not fail to grasp the opportunity when it comes.

In 1905, Japan successfully withstood Western aggression. After consolidating her strength for 35 years she has now hurled back the tide which at one time had almost overwhelmed Asia. The tide of aggression is now flowing out. He is indeed an

ignorant child who still thinks that in spite of all that has happened, the British Empire can still be saved. That Empire will undoubtedly go the way of other Empires of the past.

December 1941 has ushered in a new chapter in the history of Asia which is also a new chapter in the history of the world.

SYONAN,
December 8th, 1943.

INDIA AND IRELAND

It has given me the greatest pleasure to receive a message of felicitations from the Irish Republicans. Of all the Freedom Movement that we Indians have studied closely and from which we have derived inspiration, there is perhaps none that can equal the Irish struggle for independence. The Irish Nation has had the same oppressors and exploiters as ourselves. It has had the same experience of ruthlessness, brutality and hypocrisy as we have. The diabolical policy of British Imperialism has brought about the partition of Ireland in the past and if British Imperialism were to survive this war, a similar fate would be in store for India. In 1916, the Irish Republicans set up their provisional Government on the eve of the Easter Rebellion. In 1943, India's Freedom-Fighters have set up their provisional Government before launching their last struggle for liberty. There is so much in common between us that it is but natural that there should be a deep bond of affinity and comradeship between the Irish Nation and ourselves.

With unparalleled heroism, tenacity and selflessness the Irish fighters for Freedom have struggled against their British tyrants for many a century. They have been overpowered at times, but have never been broken. In particular, the fight that the Irish patriots have put up during the present century, the

heights of sublime idealism and martyrdom that they have reached–constitute one of the noblest chapters in man's struggle for his birth right. The debt of gratitude which India's patriots owe to the Irish heroes for the inspiration that they have received, is difficult to repay. In fact, it would not be the slightest exaggeration to say that among the fighters against alien imperialism whom I have had the honour of knowing personally, there are perhaps none whose friendship I cherish more than that of those brave men and women who have uncompromisingly stood and fought for the Irish Republic.

Sitting in a remote corner of the Globe, planning and toiling for the liberation of my Motherland, the message coming from across the seas, from Irish Republican Friends, has sent a thrill of joy and inspiration through my soul. In the midst of my manifold preoccupations, it has brought vividly before my mind's eye the many friendships that I made in the Emerald Isle of Eire and the sacred places that I visited in that country, where many a deed of heroism and martyrdom was enacted in the cause of Freeodm.

I heartily reciprocate the message of my Irish Republican Friends and send herewith a word of cheer in reply. Our Cause is just. Our demand is for our birth right. We are prepared to pay the price. We shall therefore triumph. Freedom will come.

Syonan,
2nd November, 1943.

THE ROAD TO DELHI

From time immemorial, Delhi has been the goal of every army marching into India from outside—whether hostile or friendly. From time immemorial, Delhi has also been the objective of every Indian army that has sought to obtain control over the country. In fact, it would be no exaggeration to say that the history of India is written in stone on the plains surrounding Delhi. "He who rules Delhi, rules India" – is a saying that is common among the people in India. Indian poets, once upon a time, went even so far as to say – "The Lord of Delhi is the lord of this world".

Unlike Rome, towards which roads converge from all directions Delhi has always been approached from the west or rather from the north-west. This was the lesson of history and the British, when they finally subjugated India in 1857, tried to make the best use of this lesson. At first they tried to occupy Afghanistan, in order to safe-guard their Empire in India. But when all attempts to subjugate Afghanistan failed, the British tried to build up a wall of defence between Afghanistan and India.

The British have always believed instinctively in the value of propaganda, Just as in later times, they gave the outside world the impression that Singapore was an impregnable fortress, so also in earlier days, they gave out that the north-western frontier

of India was so well-fortified that it was an impassable barrier. The fact, however, was that though the Indo-Afghan frontier was comparatively well-fortified India could have been easily attackedf rom the Persian side through Baluchistan. But so long as Persia (or Iran) remained militarily a weak power, the British had nothing to fear. The principal fear was that Russia might one day attack India through Afghanistan. Hence all their fortifications were aimed chiefly at defending the Indo-Afghan frontier against any invading army from the north-west.

So long as Czarist Russia remained a world-power, the British in India lived in permanent dread of Russian invasion through Afghanistan. But when the CZARIST regime broke down, they breathed a sigh of relief. On the other hand, the establishment of a Bolshevik regime in Moscow in 1917, professing sympathy for all enslaved nations in Asia and the accession to the Afghan throne in 1919 of King Amanullah, who professed sympathy for Indian independence, filled many Indian revolutionaries with hope that they might get help, either from Afghanistan, or from Bolshevik Russia. Consequently, in 1919 and after, many Indian revolutionaries travelled overland to Kabul and from there to Moscow, in quest of help and assistance.

King Amanullah knew that the impregnability of the northwestern defences of India was but a myth and he did not hesitate to go to war against the British in India, when disputes arose between them. When the Afghan army succeeded in breaking into India in

1919, the British got into a panic and made peace with the Afghan King on his own terms. But ten years later, British intrigue got the better of King Amanullah, and he had to abdicate the throne and leave the country. In 1929, the British once again breathed a sigh of relief.

Ten years later – that is, in 1939 – the situation changed once again. The Soviet-German Non-Aggression Pact in August, 1939, and the outbreak of war between Britain and Germany in September of that year, brought the Russian bogey prominently before the British mind once again. Fresh fortifications were, thereupon, started on the north western frontier of India with a view to repelling a possible Soviet-Russian invasion on India.

With the outbreak of war between Germany and Russia in June 1941, the feeling of panic in the British mind gave room to one of intense relief. Though, for a time, there was slight anxiety over the rapid advance of the German army, towards Russian Caucasia and eventually towards Iran, the British began to feel that the Soviet-German war had saved their Empire in India.

But with the outbreak of the war in East Asia, everything was turned upside down. The north-western frontier of India suddenly lost its age-long significance - and, in its place the north-eastern frontier came into the limelight. The jungles and mountains of the Indo-Burma frontier suddenly became passable. Through and over them, roads

were opened up and along these new roads, the British Governor of Burma, his satellites and his panic-stricken forces fled to Bengal and from there to Delhi.

The British Governor of Burma is now safely installed in New Delhi where he is holding his court with the help of his fellow-refugees from Burma. But he has left behind, for our use, the roads along which he and five hundred thousand men and women travelled from Burma to India.

Since his departure from Rangoon to Delhi, these roads have been improved and other new roads have been opened up. Moreover, unlike the north-western approaches to India the North-Eastern passage to India can be negotiated - not only by land, but also by sea and by air. Consequently, from the east and north-east, there is today not one road to Delhi but many such roads. All these roads will soon become handy and useful to us.

They say in Europe – "All roads lead to Rome". Here in East Asia, all the above-mentioned roads lead to India's metropolis – and to the ancient Red Fortress that lies in its bosom. Delhi is our destination and to Delhi we shall travel by many roads. There are no fortifications to bar our way, as there are on the north-western frontier – though there are jungles and mountains – winds and waves. But nature has been kind to us in opening up these new roads – and nature's obstacles we shall surmount without much difficulty.

But it will be a long and weary march from here to the Viceroy's house and to the Red Fortress in India's capital. So let us lose no time. Let us gird up our loins and commence the march as soon as we can. The roads to Delhi are the roads to freedom.

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APPENDIX A.

General Tojo's Declarations regarding the Philippines, Burma and India.

............As regards the Philippines, if the people of those islands will hereafter understand the real intentions of Japan and offer to co-operate with us as one of the partners for the establishment of the Greater East Asia Co-prosperity Sphere, Japan will gladly enable them to enjoy the honour of independence. As for Burma, what Japan contemplates is not different from that relating to the Philipines.

21st January, 1942.

............It is a golden opportunity for India having, as it does, several thousand years of history and splendid cultural tradition, to rid herself of the ruthless despotism of Britain and participate in the construction of the Greater East Asia Co-prosperity Sphere. Japan expects that India will restore its proper status as Indians and it will not stint herself in extending assistance to the patriotic efforts of the Indians. Should India fail to awaken to her mission forgetting her history and tradition, and continue as before to be beguiled by the British cajolery and manipulation and act at their beck and call, I cannot but fear that an opportunity for the renaissance of the Indian people would be forever lost.

16th February, 1942.

As to the Indian people, Japan entertains, of course, not the slightest thought of antagonizing them. I desire, however, to reiterate clearly that

the determination of Japan to crush thoroughly the American and British influences will undergo no change whatever.

Burma for the Burmese is already on its way to realisation. It is my firm belief that now is the time to establish India for the Indians, which has for many years been the aspiration of the 400 million Indian people.

Great Britain has for long deceived and continued her arbitrary rule over India. What the reality of the British promise made to India in the last Great War must be still fresh, I believe, in the memory of the Indian people. Now Great Britain is trying again to deceive India with all sorts of cajolery. If the leaders of India, misled by such British cajoleries, betray the long cherished aspiration of the Indian people and thus fling away this heaven-sent opportunity, I believe, there will be no chance for saving India forever and there will be no greater misfortune befalling the 400 million Indian people.

Will India rise as India for the Indians to have the honour of co-operating for the establishment of the Greater Asia Co-prosperity Sphere, or will she permanently stoop under the shackles of the Anglo-American powers to leave her name as a slave to posterity? She is now face to face with the time, when she could liquidate her past, see the new situation correctly and make her final decision.

12th March, 1942

APPENDIX B.

Message of Congratulations from General Tojo to the meeting of the Committee of Representatives.

On the occasion of welcoming the Great Leader Sjt. Subhas Chandra Bose, the Indian Independence League in East Asia holds a meeting of the Committee of Representatives of Indians in East Asia at Syonan, which has been liberated from British bondage. With this welcome to Subhas Bose, you are taking a long stride towards decisive action with renewed and grim determination to achieve India's Independence.

On this occasion, I extend my most sincere congratulations because it is a happy augury not only for India but for all East Asia also.

Since the outbreak of the Greater East Asia War the Imperial Japanese forces have annihilated the enemy where ever he was found, and, within a very short time, battered all the Anglo-American strategical points in this part of Asia.

At the same time, the bonds of unity among Japan, Manchukuo, China and Thailand have been strengthened, and they are irresistibly advancing towards the goal of the establishment of the sphere of co-prosperity in East Asia.

With unshakable faith in ultimate victory and the triumph of justice for which Japan is fighting,

the accumulated wrongs and misdeeds of the British are going to be wiped out. Thus the brilliant dawn of Greater East Asia has arrived.

This is the golden opportunity for India to liberate herself and such a rare opportunity will never occur again.

With the outbreak of the Greater East Asia War, Indian Nationalists in India rose against their British rulers, and India has thus already attained spiritual independence.

The British Empire which is gasping for a last breath, will, in desperation, choose any means to put off the day of their impending doom, and America is also stretching its devillish hands towards India.

In a situation like this, it is by no means an easy task for Indians to achieve India's complete independence; but four hundred million Indians should unite into one solid body and win their own freedom and independence with their own blood and toil.

The sincere wish of Nippon for the fulfilment of India's long cherished ambition of "India for Indians" has been proved beyond doubt by the repeated declarations of the Government of Nippon.

Nippon is inflexibly determined to exhaust all her means to help India in achieving her independence which is the earnest desire of all Indians.

It is Nippon's sincere wish that the active movement for the achievement of India's indepen-

dence must be intensified both inside and outside India, and Anglo-American forces must be driven out of every corner of India as early as possible.

The world situation is becoming more complicated, and taking advantage of this, the Anglo-American enemies will no doubt intensify their intrigues.

Traditionally Nippon is a country which invariably keeps faith where friends trust each other, and so is India.

I sincerely wish that Indians will not be deceived by Anglo-American intrigues and miss the God-sent opportunity to win their freedom. I trust that Indians, with firm faith in Nippon's victory will fight for justice and righteousness shoulder to shoulder with us.

I firmly believe that this is the only way that Indians can hasten the Glorious Day of their Freedom, and I sincerely wish them every success in their brave fight.

APPENDIX C.

Text of the Speech delivered by His Excellency Dr. Ba Maw.

Mr. Bose and friends ! I can assure you that it gives us very great pleasure to be with you on an occasion like this.

As your great Leader has spoken just now I recall his battle call to you "To Delhi". Yes, if that is your battle call, if you are marching to Delhi, it is befitting that you shall gather together at the tomb of the last great Indian emperor, the last man who represented the Delhi Dynasty. It is befitting that you should come to a sacred place like this to seek inspiration and strengthen your great enterprise. We Indians and Burmans, have under tragic circumstances lost touch with our past history. It is our duty to maintain this contact with past morally. It is therefore right that whenever occasion offers we should go back to the past, go back to our national memories, for there lies our true heritage.

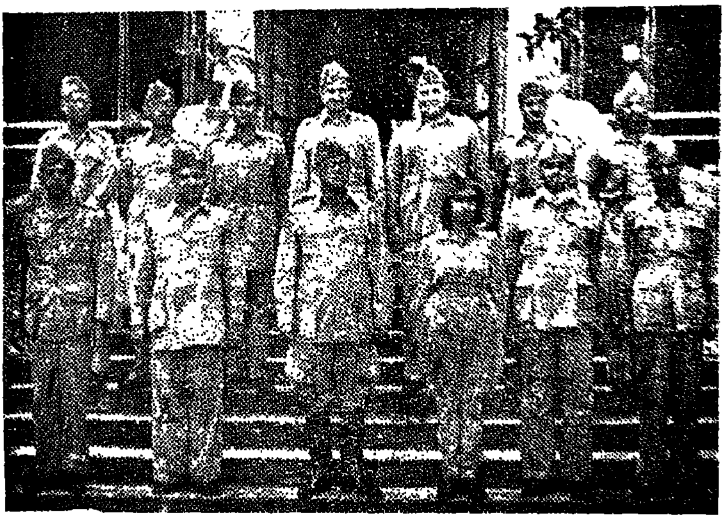
We Burmans also attach a great deal of importance to certain sacred spots, to certain victory-bringing earth as in Shwebo. I hope for you Indians this earth will bring victory, as we Burmans believe that the sacred earth in Shwebo, – if we march across it, – will surely bring success to any enterprise.

While your Leader on behalf of the Indian

APPENDIX D.

Proclamation of the Provisional Government of Azad Hind.

After their first defeat at the hands of the British in 1737 in Bengal, the Indian people fought an uninterrupted series of hard and bitter battles over a stretch of one-hundred years. The history of this period teems with examples of unparalleled heroism and self-sacrifice. And, in the pages of that history, the names of Sirajuddoula and Mohanlal of Bengal, Haider Ali, Tippu Sultan and Velu Tempi of South-India, Appa Sahib Bhonsle and Peshwa Baji Rao of Mahrashtra, the Begums of Oudh, Sardar Shyam Singh Atariwala of Punjab and last, but not least, Rani Laxmibai of Jhansi, Tantia Topi, Maharaj Kunwar Singh of Dumraon and Nana Sahib – among others, the names of all these warriors are for ever engraved in letters of gold. Unfortunately for us, our forefathers did not at first realise that the British constituted a grave threat to the whole of India and they did not therefore put up a united front against the enemy. Ultimately, when the Indian people were roused to the reality of the situation, they made a concerted move – and under the flag of Bahadur Shah, in 1857, they fought their last war as free men. Inspite of a series of brilliant victories in the early stages of this war, ill-luck and faulty leadership gradually brought about their final collapse and sub-



Netaji Subhas Chandra Bose with the Cabinet photographed after the formation of the Government.

jugation. Nevertheless, such heroes as the Rani of Jhansi, Tantia Topi, Kunwar Singh and Nana Sahib live like eternal stars in the nation's memory to inspire us to greater deeds of sacrifice and valour.

Forcibly disarmed by the British after 1857 and subjected to terror and brutality, the Indian people lay prostrate for a while – but with the birth of the Indian National Congress in 1885, there came a new awakening. From 1885 till the end of the last World War, the Indian people, in their endeavour to recover their lost liberty, tried all possible methods namely, agitation and propaganda, boyco British goods, terrorism and sabotage - and finally, armed revolution. But all these efforts failed for a time. Ultimately, in 1920, when the Indian people, haunted by a sense of failure, were groping for a new method, Mahatma Gandhi came forward with the new weapon of non-co-operation and civil disobedience.

For two decades thereafter, the Indian people went through a phase of intense patriotic activity. The message of freedom was carried to every Indian home. Through personal example, people were taught to suffer, to sacrifice and to die in the cause of freedom. From the centre to the remotest villages, the people were knit together into one political organisation. Thus, the Indian people not only recovered their political consciousness, but became a political entity once again. They could now speak with one voice and strive with one will for one common goal. From 1937 to 1939, through the work of the Congress Ministries in eight provinces, they

gave proof of their readiness and their capacity to administer their own affairs.

Thus, on the eve of the present World War, the stage was set for the final struggle for India's liberation. During the course of this war, Germany, with the help of her allies, has dealt shattering blows to our anemy in Europe - while Nippon, with the help of her allies has inflicted a knockout blow to our enemy in East Asia. Favoured by a most happy combination of circumstances, the Indian people today have a wonderful opportunity for achieving their national emancipation.

For the first time in recent history, Indians abroad have also been politically roused and united in one organisation. They are not only thinking and feeling in tune with their countrymen at home, but are also marching in step with them, along the path to Freedom. In East Asia, in particular, over two million Indians are now organised as one solid phalanx, inspired by the slogan of "Total Mobilisation". And in front of them stand that serried ranks of India's Army of Liberation, with the slogan "Onward to Delhi", on their lips.

Having goaded Indians to desperation by its hypocrisy and having driven them to starvation and death by plunder and loot, British rule in India has forfeited the goodwill of the Indian people altogether and is now living a precarious existence. It needs but a flame to destroy the last vestige of that unhappy rule. To light that flame is the task of India's

Army of Liberation. Assured of the enthusiastic support of the civil population at home and also of a large section of Britain's Indian Army, and backed by gallant and invincible allies abroad - but relying in the first instance on its own strength, India's Army of Liberation is confident of fulfilling its historic role.

Now that the dawn of freedom is at hand, it is the duty of the Indian people to set up a provisional Government of their own, and launch the last struggle under the banner of that Government. But with all the Indian leaders in prison and the people at home totally disarmed - it is not possible to set up a provisional Government within India or to launch an armed struggle under the aegis of that Government. It is, therefore, the duty of the Indian Indeendence League in East Asia, supported by all patriotic Indians at home and abroad, to undertake this task—the task of setting up a provisional Government of Azad Hind (Free India) and of conducting the last fight for freedom, with the help of the Army of Liberation (that is, the Azad Hind Fauj or the Indian National Army) organised by the League.

Having been constituted as the provisional Government of Azad Hind by the Indian Independence League in East Asia, we enter upon our duties with a full sense of the responsibility that has devolved on us. We pray that providence may bless our work and our struggle for the emancipation of our Motherland. And we hereby pledge our lives and the lives of our comrades in arms to the cause of her

Freedom, of her welfare, and her exaltation among the nations of the world.

It will be the task of the Provisional Government to launch and to conduct the struggle that will bring about the expulsion of the British and of their allies from the soil of India. It will then be the task of the Provisional Government to bring about the establishment of a permanent National Government of Azad Hind constituted in accordance with the will of the Indian people and enjoying their confidence. After the British and their allies are overthrown and until a permanent National Government of Azad Hind is set up on Indian soil, the Provisional Government will administer the affairs of the country in trust for the Indian people.

The Provisional Government is entitled to, and hereby claims, the allegiance of every Indian. It guarantees religious liberty, as well as equal rights and equal opportunities to all its citizens. It declares its firm resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally and transcending all the differences cunningly fostered by an alien government in the past.

In the name of God, in the name of bygone generations who have welded the Indian people into one nation and in the name of the dead heroes who have bequeathed to us a tradition of heroism and self-sacrifice—we call upon the Indian people to rally round our banner and to strike for India's

Freedom. We call upon them to launch the final struggle against the British and all their allies in India and to prosecute that struggle with valour and perseverance and with full faith in Final Victory— until the enemy is expelled from Indian soil and the Indian people are once again a Free Nation.

SIGNED ON BEHALF OF THE PROVISIONAL GOVERNMENT OF AZAD HIND

SUBHAS CHANDRA BOSE (Head of the State, Prime Minister and Minister for War and Foreign Affairs) ;

Capt. Mrs. Lakchmi (Women's Organisation) ;

S. A. Ayer (Publicity and Propaganda) ;

Lt. Col. A. C. Chatterji (Finance) ;

Lt. Col, Aziz Ahmed, Lt. Col. N. S. Bhagat, Lt. Col.J.K. Bhonsle, Lt. Col. Gulzara Singh, Lt. Col. M. Z. Kiani. Lt. Col. A.D. Loganadan, Lt. Col. Ehsan Qadir, Lt. Col. Shah Nawaz (Representatives of the Armed Forces) ;

A. M. Sahay, Sacretery (with ministerial rank);

Rash Behari Bose (Supreme Adviser) ;

Karim Gani, Debnath Das, D. M. Khan, A. Yellappa, J. Thivy, Sardar Ishar Singh (Advisers) ;

A. N Sarkar (Legal Adviser).

Syonan,

October 21, 1943.

সে আপনাকে বিভব দান করিবে। পরে আপনি নিজমতাবলম্বী হইয়া উহা আমাকে দিতেছেন। তাহার সমীপে সমাদরপূর্ব্বক মন্ত্রিত্বরূপ অধীনতা আপনার জন্য আছে। কিন্তু আমার নিকট আপনার প্রভুত্ব রহিয়াছে। অতএব কোন অধিকতর স্বার্থের বাঞ্ছা আপনাকে অনার্য্য করিতেছে ?

(2) Prince—I do ask your honour this.

Minister—(With tears) Prince, ask him who is a man of honour, I am now not a man of honour.

Prin—That king is the son of your master but I am the serving son of your friend. He will bestow wealth on you. But following your own opinion you will give it to me. You have there a ministership which is only an honourable servitude. But here you are the lord So the desire for what greater interest does change you to a dishonourable man ?

(3) असौ मौर्य्य स्तव स्वामिपुत्त्रः। अहं परिचरणपरो मित्रपुत्त्रः। न तुभ्यमर्थस्य दाता। स्वमत मनुगत स्तु तं मह्य ददासि। ननु तत्र ते सचिवपदं सत्कारपूर्व दास्यम्। अत्र स्वाम्यम्। पुनः कश्चिन्नधिकतरे स्वार्थे समीहा त्वामनार्य्यं करोति।

(4) असौ मौर्य्यश्चन्द्रगुप्त स्तव स्वामिपुत्त्रः प्रभुतनय.। अहं परिचरणपरः सेवापरायणो मित्रपुत्त्रः बन्धुसुतः। स मौर्य्यस्तुभ्यमर्थस्य धनस्य दाता। स्वमत मात्मेच्छा मनुगतः अवलम्बितवान् तु त्वं मह्यं तमर्थं ददासि। ननु भो स्तव चन्द्रगुप्तसकाशे ते तत्र सचिवपदं मन्त्रिपद सत्कारपूर्व समादरपूर्व दास्य दासत्वम्। अत्र मम समीपे प्रभुत्वम्। पुनः परन्तु कश्चिन्नधिकतरे स्वार्थे आत्मविषये समीहा वाञ्छा त्वामनार्य्यं दुःशीलं करोति।

(5) सर्वथा चन्द्रगुप्तावलम्बनाद् ममावलम्बने हि तवाधिकतरं श्रेयो वर्त्तते। अतः कस्मात् त्वं मयि विश्वासघाती भवसि ?

राक्षसः।

—कुमार एवमयुक्तव्याहारिणा भवतैव मे निर्णयो

दत्तः । भवतु । तव को दोषः । (मौर्य्योसाविति युष्मदस्म दोर्व्यत्ययेन पठति ।)

मलयकेतुः—(लेखमलगङ्करणस्थगिकाञ्च निर्द्दिश्य) इदमिदानीं किम् ?

राक्षसः—(सवाष्पं) विधिविलसितम् । कुतः—

भृत्यत्वे परिभावधामनि सति स्नेहात् प्रभुणां सताम्
पुत्रेभ्यः कृतवेदिनां कृतधियां येषां न भिन्ना वयम् ।
ते लोकस्य परीक्षकाः क्षितिभृतः पापेन येन क्षता
स्तस्येदं विपुलं विधेर्विलसितं पुंसां प्रयत्नच्छिदः ॥ २० ॥

(1) রাক্ষস—রাজপুত্র, এই অন্যায় বাক্য বলিয়া আপনিই আমার উত্তর দিয়াছেন। হউক, আপনার দোষ কি ? (এই মৌর্য্য ইত্যাদির উত্তম ও মধ্যম পুরুষ পরস্পর পরিবর্ত্তন-পূর্ব্বক পাঠ।)

মলয—(পত্র ও পেটক দেখাইয়া) এখন এইগুলি কি ?

রাক্ষস—(সাশ্রু) দৈবক্রীড়া। কারণ—যে বুদ্ধিমান কৃতজ্ঞ লোকপরীক্ষক রাজগণের পুত্রবর্গ হইতে আমি, অবমাননাস্থল ভৃত্যত্বে থাকা সত্ত্বেও, স্নেহে বিভিন্ন ছিলাম না ; যে দুষ্ট দৈব তাহাদিগকে বিনাশ করিয়াছে, সেই পুরুষপ্রযত্ননাশকারী দৈবেরই ইহা বিপুল ক্রীড়া।

(2) Minister—Prince, by speaking thus in an evil way you yourself have given the right reply to be supplied by me. Let it be. You are not to blame. (Repeats the verse that king &... by exchanging the first person for the second one).

Prince—(Pointing to the letter and the casket of the ornaments) What are these now ?

Minister—(With tears) The wantonness of fate. For,—though service is an object of insult, I was, out of affection, not different from the sons of the kings who were honest, grateful and sensible

and the judges of men. It is the grand achievement of that wicked fate which counteracts the attempts of men and which had destroyed them.

(3) भृत्यत्वे परिभावधामनि सति स्नेहाद् वय येषां सतां कृतवेदिनां कृतधियां प्रभूणां पुत्रेभ्यः न भिन्नाः (आस्म), येन पापेन (विधिना) ते लोकस्य परीक्षकाः क्षितिभृतः क्षताः, पुंसां प्रयत्नच्छिदस्तस्य विधेरिदं विपुलं विलसितम् ।

(4) भृत्यत्वे सेवकभावे परिभावधामनि अपमानस्थाने सति स्नेहादादराद् वयं येषां सतां साधूनां कृतवेदिनां कृतज्ञानां कृतधियां बुद्धिमतां प्रभूणां स्वामिनां नन्दानामित्यर्थः । पुत्रेभ्य न भिन्ना आस्महे । येन पापेन दुष्टेन विधिना ते लोकस्य परीक्षका वेदितारः क्षितिभृता राजानः क्षताः विनाशिताः पुंसां पुरुषाणां प्रयत्नच्छिद चेष्टाविध्वंसिनस्तस्य विधेरेतदिदं विपुलं बृहद विलसितं क्रीडितम् ।

(5) यद्यपि भृत्यभावेनापमानं लभ्यते तथाप्यहं स्नेहेन येषां साधूनां कृतज्ञानां बुद्धिमतां राज्ञां पुत्रतुल्य आसं ते येन भाग्येन अस्तं गमिता तदेव भाग्यमेव बलवत ।

(6) परिभावधामनि = परिगतो भाव इति प्रादितत्पुरुषः । तस्य धाम । तस्मिन् ।

(7) निर्णयः = सिद्धान्तः = निचारः = the right rejoinder viz :— that there is no reason why I shall be dishonourable by acting treacherously. दत्त = offered. समौ निर्णयनिश्चयावित्यमरः = Certainty = ascertainment.

(6) शार्दूलविक्रीडित वृत्तम् ।

(14) युष्मदस्मदोर्व्यत्ययपाठे श्लोक इत्थं स्यात्—

'सौम्योऽसौ स्वामिपुत्रः परिचरणपरो मित्रपुत्रो मम त्वं
दाता सोऽर्थस्य मह्यं स्वमतमनुगतस्तं तु तुभ्यं ददामि ।
दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र मे स्वाम्यमत्र
स्वार्थं कश्चिन् समीहा पुनरधिकतरे मामनार्यं करोति ।
इति । [illegible] कश्चित् स्वार्थं [illegible]

मलयकेतुः—(सरोषम्) किमद्यापि निह्नूयत एव । विधेः किलैतद्व्यवसितम् । न लोभस्य । अनार्य्य—

कन्यां तीव्रविषप्रयोगविषमां कृत्वा कृतघ्न त्वया
विस्रम्भप्रवणः पुरा मम पिता नीतः कथाशेषताम् ।
संप्रत्याहितगौरवेण भवता मन्त्राधिकारे रिपौ
प्रारब्धाः प्रलयाय मांसवदहो विक्रेतुमेते वयम् ॥ २१ ॥

(1) মলযকেতু—(সক্রোধে) এখনও অস্বীকার করা হইতেছে। ইহা ভাগ্যেরই কার্য্য বটে। লোভের নহে। রে দুষ্ট কৃতঘ্ন! তুমি তীব্রবিষপ্রয়োগভীষণ কন্যা দ্বারা পূর্ব্বে আমার বিশ্বাসোন্মুখ পিতাকে ধ্বংস করিয়াছ। এখন মন্ত্রিকার্য্যে গুরু (প্রধান) হইয়া হায় বংশেরক্ষপে নাশ করিবার জন্য আমাকে মাংসতুল্য শত্রুর নিকট বিক্রয় করিতে আরম্ভ করিয়াছ।

(2) Prince—(With anger) Do you still deny? It is indeed the sport of fate and not of greed! is it? O wicked ungrateful fellow! By getting a girl fatal in yielding strong poison, you have formerly brought my father to the state of mere words. Now being important in the office of the minister, you have begun, alas! for my utter destruction, to sell me like a piece of flesh to the enemy.

(3) कृतघ्न त्वया कन्यां तीव्रविषप्रयोगविषमां कृत्वा पुरा मम विस्रम्भप्रवणः पिता कथाशेषतां नीतः। सम्प्रति मन्त्राधिकारे आहितगौरवेण भवता अहो प्रलयाय एते वयं रिपौ मांसवत् विक्रेतुं प्रारब्धाः।

(4) कृतघ्न विश्वासघातिन् त्वया कन्यां काञ्चिदिति शेषः। तीव्रविषप्रयोगविषमां खरगरलसंक्रमणभीषणां कृत्वा विधाय पुरा पूर्वस्मिन् काले मम विस्रम्भप्रवणः विश्वासपरायणः पिता जनकः कथाशेषतां वाङ्मात्रावशिष्टत्वं नीतः प्रापितः। सम्प्रत्यधुना मन्त्राधिकारे मन्त्रिपदे आहितगौरवेण श्रेष्ठत्वप्राप्तेन भवता। सापेक्षत्वेपि

गमकत्वात् समासः। अहो हन्त प्रलयाय विनाशाय। तादर्थ्ये चतुर्थी वाच्येति चतुर्थी। क्रियार्थेत्यादिना वा। प्रलयं सम्पादयितुमित्यर्थः। एते वयं मांसवत् मांसतुल्यं विक्रेतुं प्रारब्धा प्रक्रान्ता।

(5) पूर्वं त्वं मतपितरं विषकन्याप्रयोगेण विनाशितवान्। अधुना मामपि शत्रवे मांसतुल्यं समर्पयितुं प्रारब्धवान्। अहो मे सर्वनाशः।

(6) विश्रम्भप्रवणः = विश्रम्भे प्रवणः। प्रनिरन्तःशरेक्षुप्लक्षाम्रकार्ष्यखदिरपीयूक्षाभ्योऽसंज्ञायामपीति णत्वम्। प्रवणः क्रमनिम्नोर्व्यां प्रह्वे चेत्यमरः = humble, मांसवत = मांस + वति। It is an adverb here.

(9) शार्दूलविक्रीडितं वृत्तम्।

(10) उपमा।

राक्षसः—(स्वगतम्) अयमपरो गण्डस्योपरि स्फोटः। (प्रकाशं कर्णौ पिधाय) शान्तं पापम्। शान्तं पापम्। नाहं पर्वतेश्वरे विषकन्यां प्रयुक्तवान्।

मलयकेतुः—केन तर्हि व्यापादितस्तातः।

राक्षसः—दैवमत्र प्रष्टव्यम्।

मलयकेतुः—(सक्रोधम्) दैवमत्र प्रष्टव्यम्। न क्षपणको जीवसिद्धिः।

राक्षसः—(स्वगतम्) कथं जीवसिद्धिरपि चाणक्यप्रणिधिः। हन्त रिपुभिर्मे हृदयमपि स्वीकृतम्।

मलयकेतुः—(सक्रोधम्) भासुरक आज्ञाप्यतां शेखरसेनः—य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रुहं चन्द्रगुप्तमाराधयितुकामाः पञ्च राजानः कौलूत मलयनृपतिः सिंहनादः काश्मीरः पुष्कराक्षः

सिन्धुराजः सिन्धुषेणः पारसीकाधिपो मेघनाद इति एतेषु त्रयः प्रथमे मदीयां भूमिं कामयन्ते । ते गम्भीरश्वभ्रमभिनीय पांशुभिः पूर्य्यन्ताम् । इतरौ हस्तिबलकामुकौ हस्तिनैव घात्येतामिति ।

पुरुषः—तथा । (निष्क्रान्तः ।)

(১) রাক্ষস—(স্বগত) এই আবার একটা গণ্ডের উপবিস্ফোট । (প্রকাশে কর্ণাচ্ছাদন পূর্ব্বক) কখনও নহে । কখনও নহে । আমি পর্ব্বতেশ্বরে বিষকন্যা প্রয়োগ করি নাই ।

মলয়—তবে পিতাকে কে বিনাশ করিয়াছে ?

রাক্ষস—দৈবকে এ বিষয়ে জিজ্ঞাসা করুন ।

মলয়—(সক্রোধে) দৈব জিজ্ঞাস্য আর সন্ন্যাসী জীবসিদ্ধি নহে ?

রাক্ষস—(স্বগত) এই যে জীবসিদ্ধিও চাণক্যের চর । হায়, শত্রুরা আমার চিত্ত পর্য্যন্ত অধিকার করিয়াছে ।

মলয়—(সক্রোধে) ভাসুরক, শেখরসেনকে আদেশ কর, এই যে কুলূতপতি চিত্রবর্ম্মা, মলয়রাজ সিংহনাদ, কশ্মীরনৃপ পুষ্করাক্ষ, সিন্ধুরাজ সিন্ধুষেণ ও পারসীকপতি মেঘনাদ, পাঁচ রাজা রাক্ষসের সহিত মিত্রতা করিয়া আমার দেহনাশদ্বারা চন্দ্রগুপ্তের উপকার করিতে ইচ্ছা করিয়াছে ; তাহাদের প্রথম তিনজন আমার রাজ্য কামনা করে ! তাহাদিগকে গভীর গর্ত্তে পাতিত করিয়া ধূলি দ্বারা আবৃত কর । অবশিষ্ট দুই জন আমার হস্তী ও সৈন্য বাঞ্ছা করে, উহাদিগকে হস্তীদ্বারাই বিনাশ কর ।

ভৃত্য—যে আজ্ঞা । (নিষ্ক্রান্ত) ।

(2) Minister—(Aside) This is again a pimple on a boil. (Closing his ears and aloud) Off with the evil, off with the evil. I did not set the poisonous maid on the Lord of the mountains.

Prince—Who then killed my father ?

Minister—Fate is to be asked in this.

Prince—(Angrily) Fate is to be asked and not the Buddhist mendicant.

Minister—(Aside) What the mendicant too is a spy of the royal counsellor. Alas ! my heart even is possessed by the enemies !

Prince—(Angrily) Attendant, let the commander-in chief be directed thus. "Of those five rulers who desire to befriend the present king by plotting against my person, having contracted friendship with the minister, the first three covet my territories. They shall be felled into deep pit and interred with earth. The other two desire for my elephants and troops. Have them killed by an elephant."

Attendant—Yes, (Exit)

(3) गण्डस्योपरि स्फोटः = दूषितरक्तव्रणे पुनर्दूषितव्रणप्रकाशः = एकस्मिन् व्यसने व्यसनान्तरमुपस्थितमित्यर्थः । = one woe succeeding another. Misery added to misfortune.

प्रयुक्तवान् = प्रयुयुजे । अत्यन्तापह्नवे लिट् । व्यापादितः = निहतः = वि + आङ् + षद् + णिच् + क्तः । प्रष्टव्यम् = जिज्ञासितव्यम् = प्रच्छ + तव्यः । प्रथमे = प्रथम + जस् optionally प्रथमाः । कामयन्ते = अभिलषन्ति । लुङि अचीकमत अचकमत । लिटि चकमे कामयाञ्चक्रे &... ।

गम्भीरश्वभ्रम् = गम्भीरगर्त्तम् । छिद्रं निर्व्यथनं रोकं रन्ध्रं श्वभ्रं वपा शुषिरित्यमरः ।

अभिनीय = पातयित्वा ।

पांशुभिः = धूलिभिः । पांशुर्ना न द्वयो रज इत्यमरः । = by dusts.

हस्तिबलकामुकौ = हस्तिबलयोः कामुकौ । उक प्रतिषेधे कर्मभाषायामप्रतिषेध

मलयकेतुः—(सक्रोधम्) राक्षस राक्षस नाहं विस्रम्भघाती राक्षसः। मलयकेतुः खल्वहम्। तद् गच्छ। समाश्रीयतां सर्वात्मना चन्द्रगुप्तः। पश्य।

विष्णुगुप्तञ्च मौर्य्यञ्च सममप्यागतौ त्वया।
उन्मूलयितुमीशोऽहं त्रिवर्गमिव दुर्नयः॥ २२॥

(১) মলয়কেতু—(সক্রোধে) রাক্ষস, রাক্ষস, আমি বিশ্বাসঘাতী রাক্ষস নহি। আমি মলয়কেতু। যাও। অশেষ যত্নের সহিত চন্দ্রগুপ্তকে আশ্রয় কর। দেখ,—দুর্নীতি যেমন ধর্ম্মার্থকামকে বিনাশ করে, তদ্রূপ আমি যুগপৎ সমাগত তোমাকে, চাণক্যকে ও চন্দ্রগুপ্তকে বিনাশ করিতে সমর্থ।

(2) Prince—(Angrily) Minister, minister, I am not a treacherous monster. I am a prince. So go away. Espouse the cause of the present king by all means. See. I am able to extirpate you, the king and his counsellor, come all three together, like the sinful habit destroying the three objects of life.

(3) अहं दुर्नय स्त्रिवर्गम् इव त्वया सममागतौ मौर्य्यञ्च विष्णुगुप्तञ्च उन्मूलयितुमीशः।

(5) यथा दुर्नीति र्धर्मार्थकामान् विनाशयितुं समर्था तथाहं त्वां चन्द्रगुप्तं चाणक्यञ्च विनाशयितुं समर्थः।

(9) अनुष्टुप्।

(10) उपमा।

भागुरायणः—कुमार कृतं कालहरणेन। साम्प्रतं कुसुमपुरोपरोधायाज्ञाप्यन्तामस्मद्बलानि।

गौड़ीनां लोध्रधूलीपरिमलबहुलान् धूमयन्तः कपोलान्
क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य।

पांशुस्तम्बा बलानां तुरगखुरपुटक्षोभलब्धात्मलाभाः
शत्रूणा मुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥२३॥
(इति सपरिजनो निष्क्रान्तो मलयकेतुः।)

(1) ভাগুরায়ণ—কুমার, কালহরণ নিষ্প্রয়োজন। সম্প্রতি কুসুমপুরবেষ্টনের জন্য আমাদের সৈন্যদিগকে আজ্ঞা করুন।—সৈন্যস্থ অশ্বখুরপুটচলনোত্থাপিত ধূলিসমূহ, গৌড় রমণীদের লোধ্রপুষ্পপরাগপরিমলব্যাপ্ত কপোলগুলি কৃষ্ণবর্ণ করিয়া ও তাহাদের কুঞ্চিত ভ্রমরগণ তুল্য কৃষ্ণ অলকের কৃষ্ণত্ব বিনাশ করিয়া, গজমদজলদ্বারা ছিন্নমূল হইয়া শত্রুদের শিরোদেশে পতিত হউক। (সপরিবার মলয়কেতুর নিষ্ক্রমণ।)

(2) *Bhagurayana*—Prince, no use of passing time; now command our troops to besiege the capital. Giving a smoky colour to the cheeks of the ladies of Gouda (North Bengal), profusely scented and covered with the pollens of the *Lodh* flowers and spoiling the dark hue of their curly locks as black as the lustre of the bees, let the volumes of dust rising from the passage of the hoofs of the horses in the troops, cut off below by the ichor of the elephants, fall on the heads of the enemies. (Exit the prince with attendants)

(3) बलानां तुरगखुरपुटक्षोभलब्धात्मलाभा पांशुस्तम्बाः गौडीना लोध्रधूली-परिमलबहुलान् कपोलान् धूमयन्त भ्रमरकुलरुचः कुञ्चितस्यालकस्य कान्तिमान क्लिश्नन्तः गजमदसलिलच्छिन्नमूलाः शत्रूणामुत्तमाङ्गे पतन्तु।

(4) बलानां सैन्याना तुरगखुरपुटक्षोभलब्धात्मलाभाः तुरगाणा खुरपुटानां क्षोभेण चलनेन लब्धः प्राप्तः आत्मलाभ उत्पत्ति यैस्ते। पांशुस्तम्बा धूलिश्रेणयः गौडीना गौडदेशरमणीना लोध्रधूलीपरिमलबहुलान् लोध्ररेणुपरिमलव्याप्तान् गण्डस्थलीः धूमयन्तः धूम्रवतः कुर्वतः। तत् करोति तदाचष्ट इति णाविष्ठवद्भावाद विन्मतोर् लुगिति मतुपो लुक्। भ्रमरकुलरुचः किरणमाला-

प्रभस्य कुञ्चितस्य वक्रस्य अलकस्य चूर्णकुन्तलस्य कार्ष्णिमानं कृष्णत्वं क्लिश्नन्तः पराभवन्त गजमदसलिलच्छिन्नमूला हस्तिदानजलच्छिन्नमूला शत्रूणामरीणामुत्तमाङ्गे शिरसि पतन्त।

(5) सैन्यप्रयाणे अश्वपदक्षुण्णरेणुराजय गौडरमणीनां लोध्ररजःपरिलग्नग्रान भ्रमरकृष्णकुञ्चितालकांश्च मलिनयन्त्य गजमदजलच्छिन्नमूला शत्रुशिरसि स्थान लभन्ताम्।

(6) धूमयन्त = धूम — मतुप् + णिच् + शतृ — जस्। णिच् is applied to धूमवत् from which मतुप् is dropped, धूली—धूलि + ङीष। सन्तता क्लिन्नथादित्यके इति वा ङप। कार्ष्णमानम् = कृष्ण + इमनिच् + अम्। वर्ण दृढादिभ्य ष्यञ्चेति वा इमनिच्।

(7) लोध्र = गालव शाबरो लोध्रस्तिरीटस्तिल्वमार्जनावित्यमरः। = Lodh परिमल—विमर्दोत्थे परिमलो गन्धे जनमनोहर इत्यमरः।

(8) धूसयन्ति क्लिश्नन्ति पातयन्तु .. लाभे मूलं पत्यताम्।

(9) स्रग्धरावृत्तम।

(10) स्वभावोक्ति।

(14) गौडीनाम् = The ladies of गौड, the modern North Bengal. जातित्वात् ङीप्।

राक्षसः—(सावेगम्) हा धिक् कष्टम्। तेपि घातिता श्चित्रवर्म्मादय स्तपस्विनः। तत् कथं सुहृद्विनाशाय राक्षस श्चेष्टते न रिपुविनाशाय। तत् किमिदानीं मन्दभाग्यः करवाणि।

किं गच्छामि तपोवनं न तपसा शाम्येत् सवैरं मनः
किं भर्त्तृननुयामि जीवति रिपौ स्त्रीणामियं योग्यता

किं वा खड्गसखः पतास्यरिबले नैतच्च युक्तं भवे
च्चेतश्चन्दनदासमोक्षरभसं रुन्ध्यात् कृतघ्नं न चेत् ॥२४॥

(इति निष्क्रान्ताः सर्व्वे ।)

इति पञ्चमोऽङ्कः ॥५॥

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(1) রাক্ষস—(আবেগের সহিত) হায় ধিক্ ? কি কষ্ট ! সেই দয়ার্হ চিত্রবর্ম্মাদিও বিনাশিত হইল। তবে কেবল বন্ধুবধেই রাক্ষসের চেষ্টা। রিপুবধের জন্য নহে। এখন হতভাগ্য আমি কি করিব ?—তপোবনে যাইব কি ? কিন্তু তপস্যাদ্বারা শত্রুতাযুক্ত মন শান্ত হইবে না। শত্রু জীবিত থাকিতে আমি নন্দাদি প্রভুদের অনুগামী হইয়া মরিব কি ? কিন্তু তাহাও স্ত্রীজনোচিত। অথবা খড়্গধর হইয়া শত্রুসৈন্যে পতিত হইব কি ? কিন্তু তাহাও উপযুক্ত নহে। কারণ যদি আমার মনঃ কৃতঘ্ন না হয়, তবে উহা চন্দনদাসকে মুক্ত করার জন্য চেষ্টাযুক্ত হইয়া তাহাতে বাধা দিবে। (সকলের নিষ্ক্রমণ)।

ইতি পঞ্চম অঙ্ক।

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(2) Minister—(With agitation) Alas ! fie ! O pity. Those poor friendly kings too are killed. So why do I exert to kill my friends and not the foes ? Unfortunate as I am, what shall I now do ? Shall I go to a hermitage ? But the revengeful mind will not be relieved. While the enemy is alive, shall I die and go to my masters ? That course too is fit for women only. Or shall I fall, with sword, on the forces of the enemy ? This is also not fit. If my heart be not ungrateful, it will oppose this step, eager for the release of my friend the jeweller.

(Exeunt omnes)

THE END OF THE ACT V.

तावच्चिरस्य कालस्य प्रियवयस्यं समिद्धार्थकं पश्यामि। एष मे प्रियवयस्यः समिद्धार्थक इत एवोपसर्पति। यावदेनमुपसर्पामि।

(ख) सन्तापे तादृशानां गेहोत्सवे सुखायमानानाम्।

हृदयस्थितानां विभवा विरहे मित्राणां दुन्वन्ति ॥ २ ॥

श्रुतञ्च मया मलयकेतुकटकात् प्रियवयस्यः सिद्धार्थक आगत इति। एन मन्विष्यामि। एष सिद्धार्थकः।

ষষ্ঠ অঙ্ক ।

রাজধানী—অলঙ্কৃত সহর্ষ সিদ্ধার্থকের প্রবেশ।

(১) সিদ্ধার্থক—ঘনশ্যাম কেশিনাশী কেশবের জয়। লোকনেত্রানন্দ চন্দ্রগুপ্তেরও জয়। সমস্তজয়কার্য্যসম্পাদিনী বিনাশিতশত্রুপক্ষা আচার্য্যচাণক্যনীতিরও জয় হউক। বহুদিন হইল প্রিয়বন্ধু সমিদ্ধার্থককে দেখি নাই। (পরিক্রমণ ও অবলোকন) এই প্রিয় বন্ধু সমিদ্ধার্থক এই দিকেই আসিতেছে, নিকটে যাই।

সমিদ্ধার্থক—(প্রবেশপূর্ব্বক) হৃদয়ঙ্গম মিত্র সন্তাপে চন্দ্রতুল্য শান্তিকর, গৃহোৎসবে সুখানুভবকারী। তাহার অভাবে ঐশ্বর্য্যও কষ্ট দিয়া থাকে। আমি শুনিয়াছি মলয়কেতু শিবির হইতে সিদ্ধার্থক ফিরিয়াছে। ইহাকে অন্বেষণ করি। (পরিক্রমণ ও অবলোকন) এই সিদ্ধার্থক।

(2) ACT—VI.

SCENE—THE CAPITAL.

(Enter an ornamented and joyful spy)

Spy—The preserving god of cloudy hue and the destroyer of the demon *Kesin* triumphs The reigning king, the delight of the eyes of people, also triumphs. The policy of the venerable royal counsellor too, having discomfited the enemy and performed all works of victory is prosperous. It is a long time that I saw my friend. (Moving and looking) Here he comes in this direction. I go to him.

(Enter another spy)

The second spy—The treasures even do not animate in absence of friends who comfort in grief like the moon and feel

joy at festive assemblies and who live in the heart. I have heard my friend *Sidharthaka* has returned from the camp of the barbarian prince. I now seek him. (Moving and looking) Here is he.

(3) इत्थं मलयकेतुनिग्रहकथनान्तरं चन्द्रगुप्तराज्यस्थैर्य्याय राक्षससंग्रहं षष्ठसप्तमयोरङ्कयोर्व्वर्णयति। अलङ्कृतः—कृतकार्य्यत्वाच्चन्द्रगुप्तदत्तपारितोषिकेण। केशिघाती=केशी दैत्यविशेषः। तं हतवान्। कर्मणि हन इति णिनिः। मालिनी वृत्तम्। दुन्वन्ति=क्लिश्नन्ति=पीडयन्ति। सुखायमानानाम्=सुखमनुभवताम्। सुखादिभ्यः कर्त्तृवेदनायामिति क्यङ्। गीतिच्छन्दः। ननु पूर्णा। यद्वा नायं श्लोकः। गद्यांश एव।

सिद्धार्थकः—(उपसृत्य) कहं समिद्धत्थओ। अवि सुहं पिअवअस्सस्स। (क)

समिद्धार्थकः—(अन्योन्यमालिङ्ग्य) कुदो सुहं जेण तुमं चिरप्पवासपच्चागदो वि अज्ज ण मे गेहं आअच्छसि। (ख)

सिद्धार्थकः—पसीददु वअस्सो दिट्ठमेत्तो एव्व अज्ज चाणक्केण आसत्तोह्मि जह सिद्धत्थअ गच्छ। एदं पिओदंतं देवस्स चंदसिरिणो णिवेदेहित्ति। तदो एदस्स निवेदिअ एव्वं अणुभूदपत्थिवप्पसादो अहं पिअवअस्सं पेक्खिदुं तुह एव्व गेहं चलिदोह्मि। (ग)

समिद्धार्थकः—वअस्स जदि मे सुणिदव्वं तदो कहेहि किं तं पिअं जं पिअदंसणस्स चंदसिरिणो णिवेदिदं। (घ)

सिद्धार्थकः—वअस्स किं तुहवि अकहिदव्वं अत्थि। ता सुणु। अत्थि दाव। चाणक्कणीदिमोहिदमदिणा

मलअकेतुहदएण णिक्कासिअ रक्खसं हदा चित्तवम्मप्पमुहा प्पहाणा पंच पत्थिवा। तदो असमौक्खकारी एसो दुरा आरोत्ति उज्झिअ मलअकेदुहदअभूमिं कुसलदाए भअ विलोलसेससैणिकपरिवारेसु सभअं पत्थिवेसु पत्थिदेसु सकं विसअं णिव्विसहिअएसु सअलसामंतेसु भद्दभटपुरिसदत्तहिं गुरादवलउत्तराअसेणभागुराअणरोहिदक्खविजयवम्मप्पमुहेहिं संजमिअ गिहीदो मलअकेदु। (ङ)

(क) कथं समिद्धार्थकः। अपि सुखं प्रियवयस्यस्य।

(ख) कुतः सुखं येन त्वं चिरप्रवासप्रत्यागतोऽप्यद्य न मे गेह मागच्छसि।

(ग) प्रसीदतु वयस्यः। दृष्टमात्र एव आर्य्यचाणक्येणाज्ञप्तोऽस्मि यथा सिद्धार्थक गच्छ। इमं प्रियोदन्तं देवाय चन्द्रश्रिये निवेदय इति। तत एतस्मै निवेदीवमनुभूत पार्थिवप्रसादोऽहं प्रियवयस्यं प्रेक्षितुं तवैव गेहं चलितास्मि।

(घ) वयस्य यदि मे श्रोतव्यं ततः कथय किं तत् प्रियं प्रियदर्शनाय चन्द्रश्रिये-

(ङ) वयस्य किं तवाप्यकथयितव्यमस्ति। तन्निशामय। अस्ति तावत्। चाणक्य नीतिर्मोहितमतिना मलयकेतुहतकेन निष्कास्य राक्षसं हताश्चित्रवर्म्मप्रमुखाः प्रधानाः पञ्च पार्थिवाः। ततः असमीक्ष्यकार्य्येष दुराचार इत्युज्झित्वा मलयकेतुहतकभूमिं कुशलतया भयविलोलशेषसैनिकपरिवारेषु सभयं प्रस्थितेषु पार्थिवेषु स्वकं विषयं निर्विषह्रदयेषु सकलसामन्तेषु भद्रभटपुरुषदत्तहिङ्गुरातबलगुप्तराजसेनभागुरायण-रोहिताक्षविजयवर्म्मप्रमुखैः संयम्य गृहीतो मलयकेतुः।

(১) সিদ্ধ—(নিকটে যাইয়া) এই যে সমিদ্ধার্থক। প্রিয়বন্ধো ভাল ত?

সমিদ্ধ—(পরস্পর আলিঙ্গনপূর্ব্বক) ভাল কিসে? বহুকাল পরে দূরদেশ হইতে **আসিয়াও তুমি আমার বাড়ী যাও নাই।**

সিদ্ধ—বন্ধো প্রসন্ন হও। সাক্ষাৎ হওয়া মাত্রই পূজনীয় চাণক্য আমাকে আদেশ

করিয়াছিলেন—সিদ্ধার্থক এই সুসংবাদ রাজা চন্দ্রগুপ্তকে দেও। তারপর তাহা বলিয়া ও রাজার পুরস্কার লইয়া এই তোমাকে দেখিবার জন্য তোমার গৃহেই চলিয়াছি।

সমিদ্ধ—বয়স্য, যদি আমার শুনিতে বাধা না থাকে, তবে বল কি সুসংবাদ প্রিয়-দর্শন মহারাজ চন্দ্রগুপ্তকে বলিলে।

সিদ্ধ—বয়স্য, তোমাকে না বলার কি থাকিতে পারে? তবে শুন, বৃত্তান্ত এই। চাণক্য নীতিবিমোহিতচিত্ত দুর্ভাগ্য মলয়কেতু রাক্ষসকে তাড়াইয়া চিত্রবর্ম্মাদি পাঁচজন প্রধান রাজাকে বিনাশ করিয়াছে। তারপর এই দুরাচার মলয়কেতু অবিমৃশ্যকারী বলিয়া তাহার আশ্রয় পরিত্যাগপূর্ব্বক মঙ্গলের জন্য ভয়বিহ্বল শেষ সৈন্যজনসহ রাজগণ নিজ নিজ দেশ চলিয়া যাওয়ায় সামন্তেরা দুঃখিতচিত্ত হইয়াছিল। সেই সময়ে ভদ্রভট পুরুষদত্ত হিঙ্গুরাত বলগুপ্ত রাজসেন ভাগুরায়ণ রোহিতাক্ষ ও বিজয়বর্ম্মা মলয়কেতুকে বন্ধনপূর্ব্বক আয়ত্ত করিয়া ফেলে।

(2) The first spy—(Approaching) Here is my friend ; are you well?

The Second spy—(Embracing mutually) How can I be so, when you coming from a far off country, after a long time, have not yet gone to me?

The First—Excuse me, friend. The moment I was seen, I was directed by the venerable counsellor thus—"Go, my man, convey this happy news to his Majesty". Having delivered that, and enjoying the royal favour, I am just proceeding to your house to see you.

The second—Friend, if I can hear it, tell me what is the happy news communicated to the king of lovely appearance.

The first—Friend, what is that which I can withhold from you? So listen. This is it. Beguiled by the policy of the royal counsellor, the cursed barbarian prince with his misguided mind, killed the five principal kings and discarded the minister. Thereupon he was considered as violent and imprudent. The

other kings whose attendant soldiers were frightened for their safety, left his camp and went to their own dominions in terror. His vassals too were aggrieved. Then he was siezed and made captive by *Bhadrobhata* and others.

(3) प्रियोदन्तम् = शुभवार्त्ताम् । वार्त्ता प्रवृत्तिर्वृत्तान्त उदन्त इत्यमरः = Tidings. असमीक्ष्यकारी = न समीक्ष्यकारीति नञ् समासः । समीक्ष्यकारीति सुप्सुपेति समासः । सम् + ईच् + ल्यप् + कृ + णिनिः । जाल्मोऽसमीक्ष्यकारी स्यादित्यमरः = one who acts inconsiderately.

कुशलतया = हेताविति तृतीया = शुभाय = रक्षायै = मङ्गलाय । विषयं = देशम् । स्वकम् = स्वकीयम् । स्वार्थे कन् । निर्व्विसहृदयेषु = निर्वेदयुक्तचित्तेषु = दुःखितेषु । निर् + विद् + क्तः । निर्विसस्योपसंख्यानमिति णत्वम् । निर्वेदः खेदउच्यत इति हलायुधः = Self-disparagement, despondency. दिवादिरयं धातुः ।

समिद्धार्थकः—वअस्स भद्दभट्टप्पमुहा किल देवस्स चंद उत्तस्स अवरत्ता मलयकेदुं समस्सिदेत्ति लोए मंतीअदि। ता किं णिमित्तं कुकविकिदणाड़अस्स विअ अस्स मुहे अस्स णिव्वहणे । (क)

सिद्धार्थकः—वअस्स देवगदीए विअ असुणिगददीए णमो चाणक्कणीदीए । (ख)

समिद्धार्थकः—तदो तदो । (ग)

सिद्धार्थकः—तदोपहुदि सारसाहणसमेदेण इदो णिक्क मिअ अज्जचाणक्केण पड़िवस्स सअलराअलोअसहिअं असेसं मेच्छवलं । (घ)

समिद्धार्थकः—वअस्स कहिं तं। (ङ)

सिद्धार्थकः—जहिं एदे

अदिसअगुरुएण दाणदप्पेण दंती
सजलजलदणीला उब्भमंतो णदंदि।
कसपहरभएण जाअकंपोत्तरंगा
गिहिदजअणसद्दा संपअंति तुरंगा॥ ३॥ (च)

(क) वयस्य भद्रभटप्रमुखाः किल देवस्य चन्द्रगुप्तस्यापरक्ता मलयकेतुं समाश्रिता इति लोके मन्यते। तत् किं निमित्तं कुकविकृतनाटकस्येवान्यत् मुखेऽन्यत् निर्व्वहणे।

(ख) वयस्य देवगत्या इव अश्रुतगत्यै नमश्चाणक्यनीत्यै।

(ग) ततस्ततः।

(घ) ततः प्रभृति सारसाधनसमेतेनेतो निष्क्रम्यार्य्यचाणक्येन प्रतिपन्नं सकल राजलोकसहितमशेषं म्लेच्छबलम्।

(ङ) वयस्य क्व तत्।

(च) यत्रैते।

अतिशयगुरुकेण दानदर्पेण दन्तिनः
सजलजलदनीला उद्भ्रमन्तो नदन्ति॥
कशाप्रहारभयेन जातकम्पोत्तरङ्गा
गृहीतजयनशब्दाः सम्पतन्ति तुरङ्गाः॥

(১) সমিদ্ধ—বন্ধো, সকলে বলে ভদ্রভট প্রভৃতিরা নাকি মহারাজ চন্দ্রগুপ্তের বিরুদ্ধাচরী মলয়কেতুকে আশ্রয় করিয়াছে। অতএব কুকবিরচিত নাটকের ন্যায় প্রারম্ভে এক প্রকার, অন্তে অন্যপ্রকার কেন?

সিদ্ধ—বয়স্য এবিষয়ে দেবগতির তুল্য অশ্রুতগতি চাণক্যনীতিকে নমস্কার।

সমিদ্ধার্থক—তার পর? তার পর?

সিদ্ধ—তার পর সেই অবধি প্রধান সৈন্য সহিত আর্য্য চাণক্য এই স্থান হইতে নির্গত হইয়া সমস্ত রাজগণযুক্ত বিস্তৃত ম্লেচ্ছসৈন্যে উপস্থিত হইলেন।

সমিদ্ধ—কোন স্থানে ?

সিদ্ধ—যে স্থানে এই সজল মেঘনীল গজগুলি অতিদুর্ব্বহ মদদর্পে উদ্‌ভ্রান্ত হইয়া বৃংহণ এবং বেত্রাঘাতভয়ে কম্পাস্থির হ্রেষারবযুক্ত ঐ অশ্বগুলি সঞ্চরণ করিতেছে।

(2) The second spy—Friend, they say *Bhodrobhata* and others were discontented with the reigning king and went over to the side of the barbarian prince. Why then, there is one sort of beginning and another sort of end, as in a play composed by a poetester ?

The first spy—Salute the policy of the royal counsellor, which is as unknown as the course of fate.

The second—Proceed.

The First—From that time the good counsellor marching from this place with a picked force, set up on the whole barbarian troops and their chieftains.

The second—Where was it, friend ?

The first—There, in which the elephants blue as clouds surcharged with waters, roar being turned in the pride of their excessive ichor and in which the horses advance, moving like waves, in fear of the strokes of whips and catching the shouts of victory.

(3) मुखे=प्रारम्भे, मुखसन्धौ। मुखन्तु वदने मुख्यारम्भद्वाराभ्युपाययोरिति यादवः। निर्वहणे=उपसंहारे।

सारसाधनसमेतेन=with the flower of the army=with the best of the troops—साधनं मृतसंस्कारे सैन्ये सिद्धौषधौ गताविति मेदिनी।

प्रतिपन्नम्=प्राप्तम्=आक्रान्तम्।=encountered; attacked.

जातकम्पोत्तरङ्गाः=जातः कम्पो येषां ते जातकम्पाः। अतएव उत्तरङ्गाः चञ्चलाः। उद्गत तरङ्ग आस्फालन येषामिति।

गृहीतजयनशब्दाः=कृत्यल्युटो बहुलमिति जिधातो ल्युट् भावे। बहुलग्रहणादेव कथञ्चित् इदं सोढव्यम्।

सम्पतन्ति=चलन्ति। मालिनी वृत्तम्।

समिद्धार्थकः—वअस्स एदं दाव चिट्ठदु। तहा सव्वलोअपच्चक्खं उज्झिआहिआरो चिट्ठिअ अज्जचाणक्को किं उण वि तं एव्व मंतिपदं आरूढो। (क)

सिद्धार्थकः—अइ मुद्धोसि दानीं तुमं जो अमच्चरक्खसेण वि अणवगाहिअपुव्वं अज्जचाणक्कचरिदं अवगाहिदुमिच्छसि। (ख)

समिद्धार्थकः—वअस्स अमच्चो रक्खसो संपदं कहिं। (ग)

सिद्धार्थकः—तस्सिं भअविलोले बट्ठमाणे मलअकेदु कडआदो णिक्कमिअ उदुंबरणामहेएण चरेण अणुसंधिज्जमाणो इदं पाडलीउत्तं आअदोत्ति अज्जचाणक्कस्स निवेदिदं। (घ)

समिद्धार्थकः—वअस्स तदा णाम अमच्चरक्खसो णंदरज्जपच्चाणअणे किदव्ववसाओ णिक्कमिअ संपदं अकिदत्थो पुणोवि इदं पाडलीउत्तं आअदो एव्व। (ङ)

(क) वयस्य एतत् तावत् तिष्ठतु। तथा सर्वलोकप्रत्यक्षमुज्झिताधिकारः स्थित्वार्य्यचाणक्यः किं पुनरपि तदेव मन्त्रिपदमारूढः।

(ख) अतिमुग्धोसीदानीं त्वम्। यतोऽमात्यराक्षसेनापि अनवगाहितपूर्वमार्य्य-चाणक्यस्य चरितमवगाहितुमिच्छसि।

(ग) वयस्य अमात्यराक्षसः साम्प्रतं क्व।

(घ) तस्मिन् भयविलोलि वर्द्धमाने मलयकेतुकटकान्निष्क्रम्योदुम्बरनामधेयेन चरेणानुसन्धीयमान इदं पाटलिपुत्रमागत इत्यार्य्यचाणक्याय निवेदितम्।

(ङ) वयस्य तथानामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो निष्क्रम्य साम्प्रतमकृतार्थं पुनरपीदं पाटलिपुत्रमागत एव।

(1) সমিদ্ধ—বয়স্য, থাকুক এই সকল বিষয়। আর আলোচনায় কাজ নাই। এইরূপ সর্ব্বলোকসমীপে কার্য্য ত্যাগ করিয়া থাকিয়া আবার আর্য্যচাণক্য সেই মন্ত্রিত্ব গ্রহণ করিলেন কেন?

সিদ্ধ—তুমি বড়ই নির্ব্বোধ হইয়াছ? অমাত্য রাক্ষসও যাহা পূর্ব্বে বুঝিতে পারেন নাই, তুমি আর্য্য চাণক্যের সেই চরিত্র বুঝিতে ইচ্ছা করিতেছ?

সমিদ্ধ—অমাত্য রাক্ষস এখন কোথায় বন্ধো?

সিদ্ধ—সেই ম্লেচ্ছসৈন্য ভয়চঞ্চল হইয়া বিস্তৃত হইলে পর মলয়কেতুকটকহইতে নির্গত হইয়া পাটলিপুত্রে আসিয়াছে, ইহা উদুম্বরনামক চর অনুসন্ধান পূর্ব্বক আর্য্য চাণক্যকে জানাইয়াছে।

সমিদ্ধ—বন্ধো, নন্দরাজ্য পুনঃস্থাপনের জন্য ঐরূপ উদ্যোগপরায়ণ হইয়া চলিয়া গিয়া, অকৃতকার্য্য হইয়া এখন আবার এই পাটলিপুত্রেই আসিল?

(2) The second spy—Friend, let it go; why has again the venerable counsellor assumed the ministership, having first forsaken it in the presence of all men?

The first spy—You are now grown foolish? Do you wish to comprehend the proceedings of the honourable counsellor, which could not have been understood even by the minister?

The second—Where is now the minister, friend?

The first—When the frightened army got scattered, he came out from the camp of the barbarian prince, dogged by a spy named

Udoombara who informed the counsellor of his arrival to the capital.

The second—Friend, having then thus attempted to restore the kingdom of the *Nandas* and departing for the purpose, is he come now to the very capital, while unsuccessful ?

(3) अनवगाहितपूर्वम् = अनवबुद्धपूर्वम्। = पूर्वमज्ञातम्।

अवगाहितुमिच्छसि = अवजिगाहिषसे or अवजिघाक्षसे। गाह्र विलोडने इति भ्वादिरात्मनेपदी। वेट्। अगाहिष्ट अगाढ। अवगाहितुम् अवगाढुंवा।

अनुसन्धीयमानः = अन्विष्यमाणः।

भयविलोले तस्मिन् = त्रासचञ्चले म्लेच्छबले। वर्द्धमाने = विसृखलति = प्रसर्पति = being scattered. Some take विलोल here as a substantive noun, meaning चाञ्चल्य।

अतिमुग्धः = very green. cf—"How green are you and fresh in this old world."—King John.

सिद्धार्थकः—वअस्स तक्केमि चंदणदाससिणेहेणेति। (क)

समिद्धार्थकः—वअस्स चंदनदासस्स मोक्खं विअ पेक्खामि। (ख)

सिद्धार्थकः—कुदो से अधस्रस्स मोक्खो। सो क्खु संपदं अज्जचाणक्कस्स आसत्तीए दुवेहिं अह्मेहिं वज्झट्ठाणं पवेसिअ वावाइदव्वो। (ग)

समिद्धार्थकः—(सक्रोधम्) किं अज्जचाणक्कस्स घाद अजणो अस्सो णत्थि जेण अह्मे ईरिसेसु णिओजिआ अदिणिसंसेसु णिओएसु। (घ)

सिद्धार्थकः—वअस्स को जीवलोए जीविदुकामो अज्जं

चाणक्कस्स आणत्तिं पड़िउलेदि। ता एहि। चंडालवेस धारिणा भविअ चंदणदासं वज्झट्ठाणं णएम। (इत्युभौ निष्क्रान्तौ) (ङ)

इति प्रवेशकः।

(क) वयस्य तर्कयामि चन्दनदासस्नेहेनेति।

(ख) वयस्य चन्दनदासस्य मोचमिव प्रेचे।

(ग) कुतोऽस्याधन्यस्य मोचः। स खलु साम्प्रतमार्य्यचाणक्यस्याज्ञया द्वाभ्या मावाभ्यां वध्यस्थानं प्रवेश्य व्यापादयितव्यः।

(घ) किमार्य्यचाणक्यस्य घातकजनोऽन्यो नास्ति येन वयमीदृशेषु नियोजिता अतिनृशंसेषु नियोगेषु।

(ङ) वयस्य को जीवलोके जीवितुकाम आर्य्यचाणक्यस्याज्ञां प्रतिकूलयति। तदेहि। चण्डालवेशधारिणौ भूत्वा चन्दनदासं वध्यस्थानं नयावः।

(১) সিদ্ধ—বয়স্য, বোধ হয় চন্দনদাসের স্নেহে।

সমিদ্ধ—বয়স্য, চন্দনদাসের যে মোচন দেখিতেছি।

সিদ্ধ—এই হতভাগ্যের মোক্ষ কি প্রকারে হইবে? তোমার ও আমার প্রতি আর্য্য চাণক্যের আদেশ এই যে উহাকে বধ্যস্থানে লইয়া হনন কর।

সমিদ্ধ—(সক্রোধে) আর্য্য চাণক্যের কি অন্য ঘাতক জন নাই যে আমরা এইরূপ অতিনিষ্ঠুর কার্য্যে নিয়োজিত হইলাম?

সিদ্ধ—বন্ধো, পৃথিবীতে বাঁচিতে ইচ্ছা করিয়া কে আর্য্য চাণক্যের আদেশের বিরুদ্ধে চলিবে? এস, চণ্ডালবেশধারী হইয়া চন্দনদাসকে বধ্য স্থানে লইয়া যাই। (নিষ্ক্রান্ত)।

ইতি প্রবেশক।

(২) First—Friend, I think, out of love for the jeweller.

Second—Friend, I see the jeweller is about to be released.

First—How can that unfortunate fellow get his release? By the orders of the venerable counsellor, we two are to lead him to the place of execution and kill him.

Second—(Angrily) Does not the venerable counsellor have any hangman that he appoints us to such deed of exceeding cruelty?

First—Friend, who, desirous of residing in this world of living creatures, can go against the orders of the honourable counsellor? So come Assuming the garb of the hangmen, let us lead the jeweller to the ground of execution (Exeunt both)

The end of the Prelude.

(3) आज्ञप्ता=आङ्+ज्ञापि+क्तिच्। तया। त्लिङ्गस्य लोकाश्रयत्वात्। ज्ञापनीपासनेत्यादि युज्विषये क्तिन् न। न पदान्तद्विर्वचनेत्यादि सूत्रस्थभाष्य-विरोधात्। कथन्तर्हि विज्ञप्तिरेषा मम प्राणवन्धी इति। तथाच नैषधीये विज्ञप्ति मन्तःसभयः स भैम्या मध्येसभं वासवसम्भलीयामिति। कवेर्निरङ्कुशत्वात्। क्तिन्ना-वादिभ्य इत्यप्यत्र न। पूर्व्वोक्तभाष्यविरोधात्।

ततः प्रविशति रज्जुहस्तः पुरुषः।

पुरुषः—

छग्गुण संजोअदिढ़ा उवाअपड़िवाड़िघड़िअपासमुही
चाणक्कणीदिरज्जू रिपुसंजमणुज्जआ जअदि ॥ ४ ॥

(परिक्रम्यावलोक्य च।) एसो सो पदेसो अज्जचाणक्कस्स पुरदो उदंवरएण कहिदो जहिं मए अज्ज चाणक्कासत्तीए अमच्चरक्खसो पेक्खिदव्वो। (विलोक्य) कहं एसो क्खु अमच्चरक्खसो किदसीसावगुण्ठणो इदो एव्व आअच्छइ। ता जाव इमेहिं उज्जाणपादवेहिं अंतरिदसरीरो पेक्खामि कहिं आसणपरिग्गहं करेदित्ति। (परिक्रम्य स्थितः।) (क)

(क) षड्गुणसंयोगदृढ़ा उपायपरिपाटीघटितपाशमुखी ।

चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥४॥

एष स प्रदेश आर्य्यचाणक्यस्य पुरत उदुम्बरेण कथितो यत्र मया आर्य्यचाणक्याज्ञया अमात्यराचस: प्रेचितव्य: । कथमेष खल्वमात्यराचस: क्वतशीर्षावगुण्ठन इत एवागच्छति । तद् यावदेभिरुद्यानपादपैरन्तरितशरीर: प्रेचे क्वासनपरिग्रहं करोतीति ।

স্থান—এক পুরাতন উদ্যান।

(রজ্জুহস্ত পুরুষের প্রবেশ।)

(1) পুরুষ—সন্ধিবিগ্রহাদিষড়্গুণসংযোগদৃঢ় উপায়সমূহকৃতপাশপ্রান্তযুক্ত শত্রুদমনোদ্যত চাণক্যের নীতিরূপ রজ্জুর জয় হইতেছে। (পরিক্রমণ ও অবলোকনপূর্ব্বক). আর্য্য চাণক্যের সমীপে উদুম্বর এই স্থানের কথাই বলিয়াছে। এখানে তাঁহার আদেশে অমাত্য রাক্ষসকে নেত্রপথে রাখিতে হইবে। (দর্শনপূর্ব্বক) এই যে মন্ত্রী শরীরাচ্ছাদন পূর্ব্বক এইখানেই আসিতেছেন। তবে এই উদ্যান বৃক্ষসমূহে গুপ্তদেহ হইয়া দেখা যাউক কোথায় উপবিষ্ট হয়েন। (পরিক্রমণ ও স্থিতি)

(2) (Scene—A grove. Enter a man with a cord in his hand).

The Man—Glory to the cord-like policy of the counsellor, strong with the application of the six stringlike expedients, the noose of which is full of stratagems formed by the series of exertions and which is ready to subdue the enemy. (Moving and looking) This is the place spoken of by a spy to the counsellor, where I am to watch the minister under the orders of his honour. (Looking about) Well, here is the minister with his body veiled, coming in this very direction. So now concealing my body by these garden trees, let me see where he sits down. (Moving waits.)

(3) षड्गुणसंयोगदृढ़ा=षड् गुणा यत्र तादृशेन संयोगेन बन्धनेन दृढ़ा । सन्धिर्ना विग्रहो यानमासनं द्वैधमाश्रय: । षड्गुणाइत्यमर: ।=The six expedients of defence. Pacification, war, march, halt, a stratagem and recourse to protection.

उपाय & = उपायानां परिपाट्या क्रमेण घटितं पाशस्य बन्धनस्य मुखं प्रान्त: पक्षे प्रारम्भो यस्या: । भेदो दण्ड: साम दानमित्युपायचतुष्टय मित्यमर: = the four means of success ;—dissention, chastisement, conciliation and gift. गाथाच्छन्द: । रूपकालङ्कार: ।

कृतशरीरावगुण्ठन: = अवगुण्ठन is a veil, here the act of veiling. अवगुण्ठयति । चुरादि: । भ्वादिर्वा । आकृतिगणत्वात् । Cf. केयमवगुण्ठनवती मध्ये तपोधनानामिति शाकुन्तले ।

(तत: प्रविशति यथानिर्द्दिष्ट: सशस्त्रो राक्षस: ।)

राक्षस:—(सास्रम्) कष्टं भो: कष्टम् ।

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरे श्रीर्गता
तामेवानुगता गतानुगतिका स्त्यक्तानुरागा: प्रजा: ।
आप्तैरप्यनवाप्तपौरुषफलै: कार्य्यस्य धूरुज्झिता
किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव स्थीयते ॥ ५ ॥

(1) (কৃতশরীরাবগুণ্ঠন সশস্ত্র রাক্ষসের প্রবেশ ।)

রাক্ষস—(অশ্রুর সহিত) হায় কি কষ্ট,—রাজলক্ষ্মী আশ্রয়শূন্যা কাতরা কুলটার তুল্য অন্য বংশে গিয়াছে। প্রজারাও স্নেহশূন্য হইয়া গতানুগতিকভাবে তাহারই অনুগামী। অপ্রাপ্তবীর্য্যফল বিশ্বস্ত লোকেরাও কার্য্যভার ত্যাগ করিল। অথবা কি করিবে! শিরোহীন প্রত্যঙ্গগণের ন্যায় সকলে রহিয়াছে।

(2) (Enter the minister with a weapon and his body being veiled).

Minister—(With tears) Alas ! O ! alas !—The Royal fortune has passed to another family like an unchaste woman frightened for the loss of her support. The subjects too have followed her, abandoning their affection and imitating the course of the blind owers. The trusty friends unable to obtain success by their

manliness, have given up the arduous task. Or what they are to do ? They stand like limbs without the head.

(3) श्रीरुच्छिन्नाश्रयकातरा कुलटेव गोत्रान्तरं गता । गतानुगतिकाः प्रजाः त्यक्तानुरागाः तामेवानुगताः । अनवाप्तपौरुषफलैः राप्तैरपि कार्य्यस्य धूरुज्झिता । अथवा किं कुर्वन्तु । उत्तमाङ्गरहितैः रङ्गैरिव स्थीयते ।

(4) श्री राजलक्ष्मी रुच्छिन्नाश्रयकातरा निरस्तालयावसन्ना कुलटा व्यभिचारिणीव गोत्रान्तरे अन्यस्मिन् कुले गता याता । गता प्राप्ता अनुगतिरनुगमनं याभिरिति गतानुगतिकाः । शेषाद्विभाषेति बहुव्रीहौ वा कप् । यद्वा गतमनु अन्येषां गमनस्य पश्चादित्यर्थः । गतिर्यासाम् । ताः प्रजाः प्रकृतयः । त्यक्तानुरागा स्त्यक्तस्नेहा स्तां श्रियमेवानुगता अनुचलिताः । अनवाप्तपौरुषफलैः अप्राप्तदक्षताफलै वीर्यप्रकाशे असमर्थै राप्तैर्विश्वस्तैरपि कार्य्यस्य धूर्भार उज्झिता परिहृता । अथवा किं कुर्वन्तु तेऽइति शेषः । उपायाभावादुत्तमाङ्गरहितैः शिरोहीनैरङ्गैरवयवै रिव स्थीयते तैरिति शेषः ।

(5) राजलक्ष्मीः प्रजा श्च अन्यासक्ताः । सहायाश्च त्यक्तोद्यमा नायकशून्या स्तिष्ठन्ति ।

(6) कुलटा = कुलादटा । शकन्ध्वादित्वात् साधुः । अटेति पचाद्यचि टाप् ।

(9) शार्दूलविक्रीड़ितम् वृत्तम् ।

(10) उपमा ।

(14) गतानुगतिः = doing thoughtlessly what others do.

अपिच—

पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण श्री र्वृषलमविनीतेव वृषली ।
स्थिरीभूता चास्मिन् किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ ६ ॥

(1) আরও—রাজলক্ষ্মী অবিনীতা বৃষলীর ন্যায় জগৎপতি মহাকুলীন পতি নন্দকে

ত্যাগ করিয়া সুযোগবশতঃ শূদ্রসমাগত হইয়া স্থির হইয়াছে। আমরা ইহাতে কি করিব? শত্রুতুল্য দৈব আমাদের ধীর প্রযত্নকে বিফল করিয়া দিতেছে।

(2) Moreovei, the goddess of Royalty having forsaken her lord the king *Nanda* the Ruler of the world and of high birth, has gone through a weak point to the Lowborn, like a low immodest female and settled in him What shall we do ? Fate as an enemy frustrate our firm exertion.

(3) श्री रविनीता वृषलीव उच्चैरभिजनं भुवनपतिं पतिं देवं त्यक्त्वा छिद्रेण वृषलं गता। अस्मिन् स्थिरीभूता च। इह किं करवाम ? दैवं द्विषदिव येषां नः स्थिरमपि प्रयत्नं विफलयति।

(4) श्रीरविनीता दुष्टा वृषली शूद्रा इव उच्चैरभिजनं महाकुलं। सन्ततिर्गोत्रजननकुलान्यभिजनान्वयाविल्यमरः। भुवनपतिं जगदीशं पतिं प्रभुं देवं नन्दं त्यक्त्वा विहाय छिद्रेण रन्ध्रेण दौर्बल्याद्यसामर्थ्येन वृषलं शूद्रं चन्द्रगुप्तं गता याता। अस्मिन् स्थिरीभूता निश्चला च। इह अस्मिन् व्यापारे किं करवाम वयमिति शेषः। येषां नोऽस्माकं स्थिरमपि दृढमपि प्रयत्नं शत्रूद्धरणचेष्टां दैव भाग्यं द्विषदिव शत्रुरिव विफलयति व्यर्थयते। उत्तरपदोपादानात् यच्छब्द स्तच्छब्दोपादानं नापेक्षते।

(5) राजलक्ष्मीः महान्तं नन्दं त्यक्त्वा कस्यचिद् दोषस्य हेतोश्चन्द्रगुप्तमाश्रितवती। वयमधुना प्रयतमाना अपि तां पुनरानेतुं न समर्था।

(7) छिद्रेण = through some loophole, weak point, vulnerable matter

(9) शिखरिणीवृत्तम्।

(10) उपमा।

मया हि—

देवे गते दिवमतद्विधमृत्युयोग्ये
शैलेश्वरं तमधिगम्य कृतः प्रयत्नः [illegible]

तस्मिन् हते तनयमस्य तथाप्यसिद्धिर्
दैवं हि नन्दकुलशत्रुरसौ न विप्रः ॥ ७ ॥

(1) আমি, তাদৃশ মৃত্যুর অযোগ্য রাজা নন্দ স্বর্গগত হইলে পর, সেই প্রসিদ্ধ পর্ব্বতককে অবলম্বন করিয়া যত্ন করিয়াছি। পর্ব্বতকের মৃত্যুর পর, তাহার পুত্রকে অবলম্বন করিয়াও ফললাভ হয় নাই। অতএব ভাগ্যই নন্দকুলশত্রু। সে ব্রাহ্মণ নহে।

(2) After the king *Nanda* met with that undeserved death, I exerted for the mountaineer king, and on his death, for his son. Still there was no success. So it is fate which is the enemy of the race of *Nanda* and not that *Brahmin*.

(3) अतद्विधमृत्युयोग्ये दैवे दिवं गते तं शैलेश्वरमधिकृत्य प्रयत्नः कृतः। तस्मिन्-हते अस्य तनयम् (अधिकृत्य)। तथापि असिद्धिः। दैवं नन्दकुलशत्रुर्हि। न असौ विप्रः।

(4) अतद्विधमृत्युयोग्ये तद्विधस्तादृशो मृत्युस्तस्य योग्यो न भवतीति अतद्विध-मृत्युयोग्यः। तादृशमृत्युसंघटनानर्ह इत्यर्थः। तस्मिन् देवे नन्दे दिवं स्वर्गं गते याते तं प्रसिद्धं शैलेश्वरं पर्वतकमधिकृत्यावलम्ब्य प्रयत्नश्चेष्टा कृतः। तस्मिन् शैलेश्वरे हते तस्य तनयं पुत्रं मलयकेतुमधिकृत्य प्रयत्नः कृत इति शेषः। तथापि असिद्धिः फलाभावः। दैवं भाग्यं नन्दकुलशत्रुः नन्दवंशविरोधि हि निश्चितम्। असौ विप्रो ब्राह्मण चाणक्यो न।

(5) पुनः पुन श्चेष्टायामपि यदा न कृतकार्य्यत्वं तदा मन्ये भाग्यमेव नन्दवंश-विरोधि। न चाणक्यः।

(9) वसन्ततिलकं वृत्तम्।

अहो विवेकशून्यता म्लेच्छस्य। कुतः—
यो नष्टानपि वीजनाश मधुना शुश्रूषते स्वामिन
स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः।
एतावद्धि विवेकशून्यमनसा म्लेच्छेन नालोचितं
दैवेनोपहतस्य बुद्धिरथवा सर्वा विपर्य्यस्यति ॥

(1) হায়! ম্লেচ্ছের কি নির্বুদ্ধিতা! কারণ—যে রাক্ষস সবীজ নষ্ট প্রভুদিগকে এখনও সেবা করিতেছে, সে অক্ষত থাকিযা কি প্রকারে তাহাদের শক্রর সহিত মিলিত হইবে? বুদ্ধিহীন ম্লেচ্ছ মলযকেতু ইহা আলোচনা করিল না। অথবা দৈবাক্রান্ত লোকের সমস্ত বুদ্ধিই বিপরীত হয।

(2) Alas! how unwitting is the barbarian? for that fool did not judge that when I had been even now serving my masters who were dead even with their seeds, how could I, unharmed in my body, conclude a treaty with their foes? Or rather one attacked by fate, gets his sense completely perverted.

(3) योऽधुना वीजनाशं नष्टानपि स्वामिन: शुश्रूषते अचत: असौ राचस: कथं तेषां वैरिभि: सन्धास्यते। विवेकशून्यमनसा म्लेच्छेन एतावद्धि नालोचितम्। अथवा दैवेनोपहतस्य सर्वा बुद्धि र्विपर्य्यस्यति।

(4) य: अधुना इदानीं वीजनाशं नष्टान् सवीजं नष्टानपि स्वामिन: प्रभून् नन्दान् शुश्रूषते सेवते। अचत: अनाहत: असौ स राचस: कथं तेषां स्वामिनां वैरिभि: शत्रुभि: चन्द्रगुप्तादिभि: संधास्यते मेलिष्यति। विवेकशून्यमनसा बुद्धिहीनेन म्लेच्छेन मलयकेतुना एतावद्धि इदमेव नालोचितं चिन्तितम्। अथवा दैवेन नियत्या उपहतस्याक्रान्तस्य सर्वा मति: बुद्धि: विपर्य्यस्यति विपरीता भवति।

(5) प्रभूणां सवीजेऽभावेऽपि यदाहं तेषां सेवां न परिहृतवान् सोऽहं कथं अचत: तेषां शत्रुभि: मेलिष्यामि। मलयकेतुरिदमपि न चिन्तितवान्। दैवाक्रान्तस्य मतिर्विपर्य्यस्ता जायते।

(6) वीजनाशं=उपमाने कर्मणि चेति णमुल्। वीजानीव नष्टान्। वीज+नश्+णमुल्। Grammar does not allow the sense "with seed even".

(9) शार्दूलविक्रीडितं वृत्तम्।

(10) अर्थान्तरन्यासोऽलङ्कार:।

तदिदानीमपि तावदरातिहस्तगतो विनश्येनतु राचस:

श्चन्द्रगुप्तेन सह सन्दधीत। अथवा मम काममसत्यसन्ध इति वरमयशः नतु शत्रुवञ्चनपराभूत इति। (समन्तादवलोक्य सास्रम्) एतास्ता देवपादक्रमणपरिचयपवित्रीकृततलाः कुसुमपुरोपकण्ठभूमयः। इह हि—

(1) এখনও রাক্ষস শত্রুহস্তগত হইয়া মরিবে, তথাপি চন্দ্রগুপ্তের সহিত সন্ধি করিবে না। অথবা আমার পক্ষে নিশ্চিত— মিথ্যাপ্রতিজ্ঞ ইনি —এই অযশও ভাল, তথাপি শত্রু বঞ্চনা দ্বারা পরাজিত একপ নিন্দা ভাল নহে। (চারিদিকে দর্শনপূর্ব্বক সাশ্রু) এই পাটলিপুত্রের নিকটস্থ স্থান। ইহা মহারাজ নন্দের পাদক্রমণ দ্বারা পবিত্রীকৃত হইত। এইখানে—

(2) Even now I shall rather die, falling into the hands of the enemy than conclude a treaty with the reigning king The infamy that I am not true to my promise is surely rather bearable than that I was defeated by the deceit of the enemy (Looking round and tearfully) These are the suburbs of the capital made holy by the customary steps of the king *Nanda* In these—

(3) कामम्=निश्चितम। असत्यसन्ध =मिथ्याप्रतिज्ञ। उपकण्ठ=समीप।

शार्ङ्गाकर्षावमुक्तप्रशिथिलकविकाप्रग्रहेणात्र देशे
देवेनाकारि चित्रं प्रजवितत्तुरगं बाणमोक्षश्चलेषु।
अस्यामुद्यानराजौ स्थितमिह कथितं राजभिस्तैर्विनेत्थं
संप्रत्यालोक्यमानाः कुसुमपुरभुवो भूयसा दुःखयन्ति ॥८॥

(1) এই স্থানে মহারাজ নন্দ ধনুরাকর্ষণে অশ্বের মুখবন্ধ ও রজ্জু শিথিলভাবে ছাড়িয়া দিয়া আশ্চর্য্যরূপে অশ্বচালনাপূর্ব্বক গমনশীললক্ষ্যে বাণত্যাগ করিতেন। এই উদ্যান শ্রেণীতে ছিলেন। এই স্থানে কথা কহিতেন। হয়। সম্প্রতি পাটলিপুত্রস্থ নানা স্থান সেই রাজগণশূন্য দৃষ্ট হইয়া অত্যন্ত দুঃখ সঞ্চার করিতেছে।

(2) Here in this place an arrow was wounderfully let loose on moving marks by the former king who quickening the course of

his horse, slackened the bridle He sat in these gardens. Here he talked So without those kings, the regions of the capital now coming in sight, sadden the heart very much.

(3) अत्र देशे शार्ङ्गाकर्षावमुक्तप्रशिथिलकविकाप्रग्रहेण देवेन• चलेषु चित्रं प्रजवितुरगं वाणमोक्ष' अकारि। अस्यामुद्यानराजौ स्थितम्। इह कथितम्। इत्थं तै: राजभिर्विना कुसुमपुरभुव' संप्रत्यालोक्यमाना भूयसा दु:खयन्ति।

(4) अत्र देशे शृङ्गस्य विकार शार्ङ्गं धनुस्तस्याकर्षेण अवमुक्त: त्यक्त: अतएव प्रशिथिलौ कविकाप्रग्रहौ येन तेन देवेन नन्देन। चलेषु गमनशीलेषु चित्रमाश्चर्य्यं प्रजवितुरगं प्रधावितावं यथातथा वाणमोक्ष: शरपात: अकारि कृत.। करोते: कर्मणि लुङ्। अस्यामुद्यानराजौ उपवनश्रेण्या स्थितम्। इह कथितम्। भावे क्त:। इत्थं तै राजभिर्नन्दैर्विना कुसुमपुरभुव. सम्प्रत्यालोक्यमाना दृश्यमाना भूयसा अत्यन्तं दु:खयन्ति दु.खवन्तं कुर्वन्ति। विन्मतोर्लुगिति णाविष्ठवद्भावे मतुपो लुक्।

(5) अस्मिन् स्थाने राज्ञा नन्देन आश्चर्य्यं चलितेषु लक्ष्येषु शरपात: कृत:। अत्र स्थितं तत्र कथितमिति स्मृत्वाहं तानि तानि स्थानानि दृष्ट्वा भृशं दु:खित: स्याम्।

(6) प्रजवितुरगम्=प्रजव+इतच्। तारकादित्वात्।

भूयसा=बाहुल्येन। प्रकृत्यादित्वात् तृतीया।

(7) कविका तु खलीनोऽस्त्रीत्यमर:।=the bit of the bridle. किरण-प्रग्रहौ रश्मी इति चामर:। प्रग्रह=the rein of a horse

(8).. प्रग्रह: देव. अकार्षीत् (अकृत वा) वाणमोक्षम्। स्थितवान्। कथितवान्। आलोक्यमानाभि:...भूमि र्दु:ख्यते। (जन:। अथवा दु:ख्ये अहम्।)

(9) शार्दूलविक्रीडितं वृत्तम्।

तत् क्व नु गच्छामि मन्दभाग्य:। (विलोक्य) भवतु। दृष्टमेतज्जीर्णोद्यानम्। अत्र प्रविश्य कुतश्चिच्चन्दनदासप्रवृत्ति-मुपलप्स्ये। अलक्षितनिपाता: पुरुषाणां समविषमदशा-परिणतयो भवन्ति। कुत:—

(1) হায়। হতভাগ্য আমি কোথায় যাইব? (দর্শনপূর্ব্বক) হউক, এই জীর্ণোদ্যান দেখিতেছি। এখানে প্রবেশ করিয়া কোনও উপায়ে চন্দনদাসের সংবাদ লইব। লোকের ভাল মন্দ অবস্থার পরিণাম অলক্ষিতভাবে সমাগত হয়। কারণ—

(2) Unfortunate as I am, where shall I now go? (Looking) Let it be. I see an old garden Entering here I shall get the news of the jeweller from some one The good or bad turns of human fortune pass on unforeseen —For.

(3) जीर्णोद्यानम्=पुरातनोपवनम्। जॄ+क्त.=जीर्णम। जीर्य्यति। अजारीत् अजरत्। प्रवृत्तिम्=वार्त्ताम्। अलक्षितनिपाता:=अज्ञातसमागमा। अतर्किता-गमा:। नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेणेति मेघदूते।

पौरैरङ्गुलिभिर्नवेन्दुवदहं निर्दिश्यमान: शनै
र्यो राजेव पुरा पुरान्निरगमं राज्ञां सहस्रैर्वृत:।
भूय: संप्रति सोऽहमेव नगरे तत्रैव बन्ध्यश्रमो
जीर्णोद्यानकमेष तस्कर इव त्रासाद्विशामि द्रुतम्॥१०॥

(1) যে আমি পূর্ব্বে ধীরে সহস্র সহস্র রাজগণ কর্ত্তৃক পরিবেষ্টিত ও রাজার তুল্য অঙ্গুলিদ্বারা নগরবাসীকর্ত্তৃক নব চন্দ্রবৎ প্রদর্শিত হইয়া নগর হইতে নির্গত হইতাম, সেই আমি এইক্ষণ আবার ঐ নগরস্থ জীর্ণোদ্যানে নিষ্ফলযত্ন হইয়া চৌরবৎ ভয়ে দ্রুত প্রবেশ করিতেছি।

(2) I, who formerly pointed at like the new moon with fingers by the citizens, used to go out slowly from the city like a king being surrounded by thousands of chiefs, am now again, all my efforts having been fruitless, entering quickly like a thief in fear, a poor old garden in that very city.

(3) य: अहं पुरा राज्ञा सहस्रैर्वृतो राजेव पौरैरङ्गुलिभिर्नवेन्दुवद् निर्दिश्यमान. शनै: पुराद् निरगमम् एष बन्ध्यश्रम सोऽहमेव सम्प्रति भूय: तत्र नगरे एव तस्करइव त्रासात् द्रुतं जीर्णोद्यानकं विशामि।

(4) य: अहं पुरा पूर्व्वस्मिन् काले राज्ञां क्षत्रियाणां सहस्रै: सहस्रैश्च सहस्रैश्च

सहस्रश्चेत्येकशेषे सहस्राणि। तैः इत राजेव पौरैर्नगरवासिभि नवेन्दुवत् नूतनचन्द्र इव निर्दिश्यमानः प्रदर्श्यमान शनैर्धीरं पुरान्नगरान्निरगमं निरयासिषम्। एष बन्ध्यश्रम निष्फलयत्न सोऽहमेव सम्प्रति भय पुन तत नगरेएव तस्कर श्चौरइव त्रासाद्भयात् द्रुत शीघ्र जीर्णोद्यानकम् पुरातनोपवनकम्। अनुकम्पायां कन्। विशामि गच्छामि।

(5) पूर्वमहं राजवत परिचरित अधुनावस्थाभेदेन सर्वथा अकिञ्चनो जातः।

(6) तस्कर = तत + कृञ् + ट। दिवाविभेत्यादिनाट। तद्बृहतोः कर पत्यो श्चौरदेवतयो सुट् तलोपश्चेति वाच्यात् सुट् तलोपश्च।

(8) मया निर्दिश्यमानेन येन राज्ञा निरगामि वृतेन। तेन मया बन्ध्यश्रमेण एतेन तस्करेण विश्यते।

(9) शार्दूलविक्रीडित वृत्तम्।

(10) उपमा।

अथवा येषां प्रसादादिदमासीत् त एव न सन्ति। (प्रविश्यावलोक्य च) अहो जीर्णोद्यानस्यारमणीयता। अत्र हि—

विपर्य्यस्तं सौधं कुलमिव महारम्भरचनं
सरः शुष्कं साधोर् हृदयमिव नाशेन सुहृदाम्।
फलैर्हीना वृक्षा विगुणनृपयोगादिव नया
स्तृणैश्छन्ना भूमिर्मतिरिव कुनीतैरविदुषः॥ ११॥)[1]—

(1) অথবা যাহাদের অনুগ্রহে ইহা ঘটিত তাহারাই নাই। (প্রবেশ ও দর্শনপূর্ব্বক) হায় পুরাতন উদ্যানের কি অরমণীযতা। এই স্থানে—গুরুক্রিয়াকবণোদ্যত বংশের তুল্য গুরুশিল্পক্রিয়াযুক্ত প্রাসাদ ভগ্ন হইযাছে। বন্ধুনাশে সাধুর হৃদযতুল্য সরোবর শুষ্ক, নৃপানুষ্ঠিত নীতিতুল্য বৃক্ষ সকল ফলহীন, কুৎসিতোপদেশে মূর্খের মতিতুল্য আছে। [illegible]

(2) Or They by whose favour such has been the case are not living. (Entering and looking round) Alas! the unhandsome appearance of the old garden! Here in this—the palace a grand work of masonry is ruined like a family, of great deeds The tanks are dried up like the heart of a goodman by the loss of his friends The trees are without fruits like the politics of a disqualified king and the ground is covered over by weeds like the minds of a fool with bad counsels

(3) महारम्भरचनं कुलमिव सौधं विपर्यस्तम् । सुहृदां नाशेन साधोर्हृदयमिव सरः शुष्कम् । विगुणनृपयोगान्नया इव वृक्षा फलैर्हीनाः । कुनीतैरविदुषो मतिरिव भूमिस्तृणैश्छन्ना ।

(4) महान् आरम्भो यत्नो यत्र सा महारम्भा रचना क्रिया पक्षे शिल्पकार्य्यं यत्र तत् कुलं वंशइव सौधं प्रासादः विपर्य्यस्तं भग्नम् । सुहृदामात्मीयानां नाशेन साधोर्हृदयं चित्तमिव सरः शुष्कम् । शुषः कइति निष्ठाकत्वम् । विगुणनृपयोगात् गुणहीनराजसम्पर्कात् नया नीतय इव वृक्षाः फलै र्हीनाः शून्याः । कुनीतैः कुत्सितोपदेशैः अविदुषः मूर्खस्य मतिर्बुद्धिरिव भूमिस्तृणैः छन्ना आवृता ।

(5) अत्र सौधसरोवृक्षभूमय सर्व्वाः अयथोचिता जाताः ।

(6) शुष्कम्=शुष्+क्त । शुष्यति । शुशोष । शोक्ष्यति । अशुषत् । शुष्टा प्रशुष्य । शोष्टुम् ।

(7) शिखरिणीवृत्तम् ।

(8) उपमा । अत्र सौधविनाशादिना नन्दकुलविनाशः स्वहृदयशोषः मलयकेतुयोगात् स्वनयवैफल्यम् मलयकेतुमतिसमाच्छादनकारिभागुरायणकुत्सितोपदेशश्च ध्वनितम् ।

अपिच—

क्षताङ्गानां तीक्ष्णैः परशुभिरुग्रैः क्षितिरुहां
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।

स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥ १२ ॥

(1) আরও নূতন তীক্ষ্ণ পরশুদ্বারা ক্ষতদেহ বৃক্ষসমূহের রোগপ্রাপ্তপ্রায়, সতত পারাবত ক্রন্দনধ্বনি দ্বারা শব্দসমন্বিত, শাখাগুলির ক্ষত সকল, পরিচিতের কষ্টে কৃপাপরায়ণ শ্বাসত্যাগকারী সর্পগণ কর্তৃক যেন নিজ কঞ্চুকদ্বারা আবদ্ধ হইতেছে।

(2) Moreover,—the sighing snakes pitying the sufferings of their acquaintances, are bandaging with their sloughs, as it were, the wounds of the branches of the trees, as if groaning in pain, by the constant cooing of the pigeons, the trunks of which have been cut by the new and sharp axes.

(3) श्वसन्तः फणिनः परिचितपरिक्लेशकृपयाइव उदग्रैस्तीक्ष्णैः परशुभिः चताङ्गानां चितिरुहां रुजा अविरतकपोतोपरुदितैः कूजन्तीनां शाखानां व्रणं स्वनिर्मोकच्छेदैः निबध्नन्ति।

(4) श्वसन्तः फणिनः सर्पाः परिचितानां शाखानां परिक्लेशे कष्टे कृपया अनुग्रहेण इव उदग्रैर्नवैस्तीक्ष्णैः शितैः परशुभिः कुठारैः चताङ्गानां छिन्नदेहानां चितिरुहाणां वृक्षाणां रुजा रोगेण अविरतकपोतोपरुदितैः निरन्तरपारावतध्वनिरूपक्रन्दनैः कूजन्तीनां शब्दायमानानां शाखाना व्रणं चतं स्वनिर्मोकच्छेदैः निजकञ्चुकखण्डै निबध्नन्ति आच्छादयन्ति।

(5) नवै स्तीक्ष्णैश्च कुठारै र्वृक्षाश्छिन्नाः। तेषां शाखासु समासीनानां पारावतानां ध्वनिभिः शाखा रोगेण शब्दायन्ते इव। अतः परिचितानां तासां कष्टेन कृपावन्तः श्वसन्तः सर्पा स्तासां छेदस्थानबन्धनं स्वकञ्चुकैः सम्पादयन्तीव।

(6) स्वनिर्मोकच्छेदैः—निर् + मुच् + घञ् = निर्मोकः। चजोः कुघिण्ण्यतोरिति कुत्वम्।

(8) श्वसद्भिः व्रणः निबध्यते फणिभिः।

(9) शिखरिणी वृत्तम्।

एते च तपस्विनः—

> अन्तः शरीरपरिशोषमुदग्रयन्तः
> कीटक्षतिस्रुतिभिरस्रमिवोद्वमन्तः ।
> छायावियोगमलिना व्यसने निमग्ना
> वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥ १२ ॥

(1) অন্তর্দেহশোষ অভিনব করিয়া কীটক্ষতস্থাননিঃসৃতরসরূপ অশ্রুমোচনপূর্ব্বক বিপদ্‌গ্রস্ত, ছায়াভাবে মলিন এই দয়ার্হ বৃক্ষগুলি যেন মরণোদ্যত হইয়াছে।

(2) Having renewed the internal withering in their trunks and passing out exudations like drops of tears through the holes bored in them by insects, these poor trees fallen in danger and gloomy in want of shadow, are about to proceed, as it were, to the cemetery (i.e. are about to die).

(3) एते च तपस्विनो वृक्षा अन्तःशरीरपरिशोष मुदग्रयन्तः कीटक्षतिस्रुतिभिः अस्रमुद्वमन्तइव छायावियोगमलिना व्यसने निमग्नाः श्मशान मुपगन्तुं प्रवृत्ता इव ।

(4) एते च तपस्विनः अनुकम्पार्हा वृक्षा अन्तः शरीरपरिशोषं अन्तर्देहशुष्कताम् उदग्रयन्तः नवीकुर्वन्तः कीटक्षतिस्रुतिभिः कीटदंशनच्छिद्रैः अस्रमश्रु । अस्रमश्रु च शोणित इति विश्वः । उद्वमन्तः उद्गिरन्त आविर्भावयन्त इव । निष्ठ्यूतोद्गीर्णवान्तादि-गौणवृत्तिव्यपाश्रयम् । अतिसुन्दरमन्यत्र ग्राम्यकक्षां विगाहते इति दण्डी । छायावियोगमलिनाः निष्पर्णत्वाच्छायाभावेन मलिना निष्प्रभाः आतपक्लिष्टाइत्यर्थः । व्यसने विपदि निमग्ना पतिता श्मशानं मृत्युस्थानमुपगन्तुं यातुं प्रवृत्ताइव । स्वयं प्राप्तमरणाइव लक्ष्यन्त इति भावः ।

(5) अस्मिञ्जीर्णोद्याने वृक्षा अत्यन्तं शुष्यन्तः कीटदंशनस्थानै निर्यासं प्रकाशयन्तः आतपपीड़िता विपन्निमग्नाः सन्तः मर्त्तुमुद्यताइव वर्त्तन्ते ।

(6) उदग्रयन्तः=उदग्र+णिच्=शतृ+जस् । उदग्रं कुर्व्वन्तीति ।

(9) वसन्ततिलक वृत्तम्।

(10) उत्प्रेक्षा।

यावदस्मिन् विषमदशापरिणामसुलभे भिन्नशिलातले मुहूर्त्तमुपविशामि। (उपविश्याकर्ण्य च) अये किमिद मस्मिन् काले पटुपटहशङ्खमिश्रो नान्दीनादः। य एषः—

(1) এইক্ষণ আমি ক্ষণকালের জন্য এই দুর্দ্দশাবিপাকে সহজলভ্য ভগ্নশিলাতলে উপবিষ্ট হই। (উপবেশন ও শ্রবণপূর্ব্বক) এই যে এসময়ে গম্ভীরঢক্কাশঙ্খশব্দযুক্ত আনন্দধ্বনি হইতেছে। ইহা কি? এই যে—

(2) In the meantime let me sit for a moment on this piece of broken stone, easily obtained in the turn of adversity (Sitting and listening) Well, what is this sound of rejoicing for, mixed with the deep sound of drums and conches? It is—

(3) विषमदशा & = विषमदशाया परिणामे सुलभ तस्मिन्। यद्वा विषमदशाया परिणाम प्राप्ति स इव सुलभम्।

भिन्नशिला & = विदीर्णशिलोपरि। पटुपटहशङ्खमिश्र = गम्भीरढक्काशङ्खयुक्तः। नन्दीनाद = मङ्गलध्वनि। (नन्दनन्यस्मिन् नन्द। घञन्त। तत प्रज्ञादित्वादणि ङीष = a festive occasion) = sound of rejoicing

प्रसृङ्गव्क्षोतणां श्रुतिपथममारं गुरुतया
बहुत्वात् प्रासादैः सपदि परिपीतोज्झित इव।
असौ नान्दीनादः पटुपटहशङ्खध्वनियुतो
दिशां द्रष्टुं दैर्घ्यं प्रसरति सकौतूहल इव॥ १४॥

(1) গুরুতাহেতু শ্রোতৃবর্গের কোমল কর্ণপথ প্রমৃদিত করিয়া, গভীবতাহেতু সৌধ ক্ষণমাত্র আহত ও প্রতিধ্বনিত হইয়া, গম্ভীর ঢক্কাশঙ্খশব্দযুক্ত এই নান্দীধ্বনি, যেন, দিগদৈর্ঘ্য দর্শনার্থ প্রসৃত হইতেছে।

(2) This sound of rejoicing blending with the deep sounds of drums and conches, piercing the soft ears of the hearers as it is deep and being at once struck and re echoed by palaces as it is profuse, proceeds to find out, being curious as it were, the expanse of the quarters

(3) गुरुतया श्रोतॄणामसारं श्रुतिपथं प्रमृद्नन् बहुत्वात् प्रासादैः सपदि परिपीतोज्झित इव असौ पटुपटहशङ्खध्वनियुतो नान्दीनादः सकौतूहल इव दिशां दैर्घ्यं द्रष्टुं प्रसरति।

(4) गुरुतया गम्भीरत्वात् श्रोतॄणाम् असारम् अबलं कोमलमितियावत् श्रुतिपथं कर्णविवरं प्रमृद्नन् पीडयन् बहुत्वात् पर्य्याप्तत्वात् प्रासादैर्हर्म्यैः सपदि तत्क्षणम्। सद्यः सपदि तत्क्षणे इत्यमरः। आदौ परिपीतः गृहीतः पश्चादुज्झितः त्यक्त इव। पूर्वकालैकसर्वजरतपुराणनवकेवलाः समानाधिकरणेनेति तत्पुरुषः। प्रतिध्वनित इत्यर्थः। असौ पटुपटहशङ्खध्वनियुतः मन्द्रढक्काशङ्खशब्दमिश्रः नान्दीनादः आह्लाद-घोषः सकौतूहलः अनुसन्धित्सुरिव दिशां दैर्घ्यम् आयामं द्रष्टुं प्रसरति विस्तृणोति।

(5) श्रोतृकर्णं पीडयन् सौधं प्रतिध्वनयन्नेष मन्द्रढक्काशङ्खशब्दसम्मिश्रित आनन्दध्वनिः दिगन्तान् व्याप्नोति।

(6) प्रमृद्नन्=प्र+मृद्+शतृ। क्र्यादि। मृद्नाति। अमर्द्दीत्।
प्रासादैः=प्र+सद्+घञ्। तै। उपसर्गस्य घञ्यमनुष्ये बहुलमिति दीर्घः।

(7) गुरुत्वात्=by intensity, बहुत्वात्=by magnitude

(8) प्रमृद्नता परिपीतोज्झितेन अमुना नान्दीनादेन युतेन प्रसियते सकौतूहलेन।

(9) शिखरिणीवृत्तम्।

(10) उत्प्रेक्षा।

(विचिन्त्य) आः ज्ञातम्। एष हि मलयकेतुसंयमन-सञ्जातो राजकुलस्य (इत्यर्द्धोक्ते सासूयम्) मौर्य्यकुलस्याधिक परितोषं पिशुनयति। (सबाष्पम्) कष्टं भोः कष्टम्।

श्रावितोऽस्मि श्रियं शत्रोरभिनीय च दर्शितः ।
अनुभावयितुं मन्ये यत्नः सम्प्रति मां विधेः ॥ १५ ॥

(১) (চিন্তা করিয়া) হাঁ বুঝেছি। ইহা মলয়কেতু বন্ধনজাত রাজকুলের—(অর্দ্ধোক্তে অসূয়ার সহিত)—মৌর্য্যকুলের অত্যন্ত আনন্দ সূচনা কবিতেছে। (সবাষ্প) হায় কি কষ্ট।—শত্রুর অভ্যুদয় শোনান হইল। আনীত হইয়া দেখানও হইল। বোধ হয় সম্প্রতি বিধাতা আমাকে উহা অনুভব করাইতেই যত্ন করিতেছেন।

(2) (Thinking) Yes, I understand It indicates the great rejoicing of the royal house—(Breaks his speech uttering so far with jealousy and then resumes)—Of the house of the Low-born. (Tearfully) Alas ! Oh pity !—I have been made to hear of the prosperity of the enemy and to see it after being brought here and I think fate now exerts itself to make me feel it

(3) शत्रो. श्रियं श्रावित. अभिनीय दर्शितोऽस्मि। (अहं) मन्ये सम्प्रति माम् अनुभावयितु विधेर्य्यत्न ।

(4) शत्रोररेः. श्रियमभ्युदयं श्रावित अभिनीय समीप नीत्वा दर्शितश्चास्मि। मन्ये तर्कयामि सम्प्रति मा तामनुभावयितु विधे दैवस्य यत्नश्चेष्टा वर्त्तत इति शेषः।

(7) पिशुनयति=सूचयति। पिशुनौ खलसूचकाविति हेमचन्द्रः। पिशुन+णिच्+लट् तिप्।

(10) अनुष्टुब् वृत्तम्।

पुरुषः—आसीणो अज्ज। जाव अज्ज चाणक्कादेसं सं पादेमि। (राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेन कण्ठ मुद्बध्नाति।) (क)

राक्षसः—(विलोक्य) अये कथमात्मानमुद्बध्नात्ययमहह दुःखित स्तपस्वी। भवतु। पृच्छाम्येनम्। भद्र

पुरुषः—(सवाष्पम्) अज्ज जं पिअवअस्सविणास दुक्खिदो अम्हारिसो मंदभग्गो अणुचिट्ठदि। (ख)

राक्षसः—(स्वगतम्) प्रथममेव मया ज्ञातं नूनमस्मिवार्त्तस्तपस्वीति। (प्रकाशम्) हे व्यसनसब्रह्मचारिन् यदि न रहस्यं नातिभारिकं वा ततः श्रोतुमिच्छामि।

पुरुषः—अज्ज ण रहस्सं णादि गुरुअं। किं दु ण सक्कोमि पिअवअस्सविणासदुक्खिदहिअओ एत्तिअमित्तं वि मरणस्स कालहरणं कादुं। (ग)

राक्षसः—(निश्वस्यात्मगतम्) कष्टमिते सुहृद्व्यसनेषु परमुदासीनाः प्रत्यादिश्यामहे वयमनेन। (प्रकाशम्) भद्र यदि न रहस्यं नातिगुरु तच्छ्रोतुमिच्छामि।

(क) आसीनोयम्। यावदार्य्यचाणक्यादेशं संपादयामि।

(ख) आर्य्य यत् प्रियवयस्यविनाशदु:खितोऽस्मादृशो मन्दभाग्योऽनुतिष्ठति।

(ग) आर्य्य न रहस्यं नातिगुरुकम्। किन्तु न शक्नोमि प्रियवयस्यविनाशदु:खितहृदय एतावन्मात्रमपि मरणस्य कालहरणं कर्त्तुम्।

(1) পুরুষ—ইনি উপবিষ্ট আছেন। এখন আর্য্য চাণক্যের আদেশ নির্ব্বাহ করিতে হয়। (রাক্ষসকে না দেখিয়াই যেন তাহার অগ্রে রজ্জুদ্বারা সকণ্ঠবন্ধন)।

রাক্ষস—(দর্শনপূর্ব্বক) অয়ে এই দীন লোকটী আমার তুল্য দুঃখিত। ফাঁসি জড়াইতেছে। হউক। জিজ্ঞাসা করি। ওহে, ইহা কি করিতেছ?

পুরুষ—(সবাষ্প) মহাশয়, আমারতুল্য প্রিয়বন্ধুবিনাশদুঃখিত হতভাগ্য যাহা করিয়া থাকে।

রাক্ষস—(স্বগত) প্রথমেই বুঝিয়াছি এই লোকটী নিশ্চিত মৎতুল্য কষ্টযুক্ত ও দীন। (প্রকাশ্যে) ওহে তুল্যদুঃখাক্রান্ত! যদি গোপনীয় বা অত্যন্ত কষ্টদায়ী না হয়, তবে শুনিতে চাই।

পুরুষ—মহাশয়, গোপনীয় বা অতি কষ্টদায়ী নহে। কিন্তু প্রিয়বন্ধুবিনাশদুঃখে মরণে এত কালক্ষেপ করিতে পারিতেছি না।

রাক্ষস—(নিশ্বাস ত্যাগ ও স্বগত) হায় কষ্ট। এই লোকটী, বন্ধু বিপদে উদাসীন আমাকেই অত্যন্ত নিরাকৃত করিতেছে। (প্রকাশ্যে) ভদ্র, গোপনীয় বা অতি কষ্টকর না হইলে শুনিতে চাই।

(2) Man—He has sat down. Now let me do the command of the venerable counsellor. (Winds his neck with a tie by a rope before the minister, as if not seeing him.)

Minister—(Looking) Well, what ! does this poor man, miserable like myself, hang himself? So let me ask him. My good man, what are you doing ?

Man—(Tearfully) Sir, what is done by the unfortunate fellows like myself, grieved at the loss of their dear friends.

Minister—(Aside) I knew already that this poor man was really miserable like myself. (Aloud) O one equal to me in misery ! I wish to know what it is, if it be not a secret, nor very painful.

Man—Sir, it is neither secret nor very painful. But with a heart grieved at the loss of a dear friend, I cannot delay my death so long.

Minis.—(Sighing and aside) Alas ! pity ! I am rebuked by him, having been so much indifferent in the calamity of my friend. (Aloud) Friend, if not a secret nor very painful, I wish to hear.

(3) उद्बध्नाति=मारयति। आर्त्त:=आङ्+ऋ+क्त:। उपसर्गादृति धाताविति वृद्धि:।=पीड़ित:। व्यसनसब्रह्मचारिन्=समानव्यसन=तुल्यविपत्क। चरणे ब्रह्मचारिणीति समानस्य सभाव:। चरणशब्द: कठकलापादौ शाखाविशेषे तदध्यायिषु पुरुषेषु गौण:। इह मुख्यस्य ग्रहणम्। ब्रह्म=वेद:। तदध्ययनार्थं ब्रह्म। तच्चरतीति व्रते इति णिनि:। समानो ब्रह्मचारी सब्रह्मचारी।

ब्रह्मणो वेदाध्ययनार्थंव्रतस्य समानत्वात्। एकेन ब्रह्मणा एकशाखाध्ययनार्थं यथोव्रं तमादिष्टं तावन्योन्यं सब्रह्मचारिणौ कथ्येते। अत्र उपचाराद्व्यसनविषये साधारणत्वेन इदमुक्तम्। =a fellow-student in the school of misfortune= a fellow-sufferer. व्यसने विपदि सब्रह्मचारी तुल्यावस्थ इति। तत् सम्बुद्धौ।

रहस्यम्=गोपनीयम्। क्वचिद् गुह्यमिति पाठान्तरम्। तच्च काशिकामते गुहधातोः क्यपा सिद्धम्। भाष्यानुक्तत्वादिदमप्रमाणम्। ण्यता तु गोह्यमेव स्यात्।

अतिभारिकम्=अतिभार+ठन्। अत इनि ठनावित्यस्त्यर्थे ठन्। परम्= अत्यन्तम्। प्रत्यादिश्यामहे=निराक्रियामहे=उपालभ्यामहे।

पुरुषः—अहो निव्वंध अज्जस्स। का गइ। णिवेदेमि। अत्थि दाव एत्थ णअरे मणिआरसेट्ठी विह्णुदासो णाम। (क)

राक्षसः—(स्वगतम्) अस्ति विष्णुदास श्चन्दनदासस्य सुहृत्। (प्रकाशम्) किं तस्य।

पुरुषः—सो मम पिअवअस्स। (ख)

राक्षसः—(सहर्षमात्मगतम्) अये प्रियवयस्य इत्याह। अत्यन्तसन्निकृष्टः सम्बन्धः। हन्त ज्ञास्यति चन्दनदासस्य वृत्तान्तम्। (प्रकाशम्) भद्र किं तस्य।

पुरुषः—सो संपदं दिस्साहरणादिविहतो जलणं पविसिदुकामो णगरादो णिक्कंतो। अहं वि जाव तस्स असुणिदव्वं ण सुणेमि ताव अत्ताणं उव्वंधिअ वावादइदुं इदं जिस्सुज्जाणं आअदो। (ग)

(क) अहो निर्बन्ध आर्य्यस्य। का गतिः। निवेदयामि। अस्ति तावदत्र नगरे मणिकारश्रेष्ठी विष्णुदासो नाम।

(ख) स मम प्रियवयस्यः।

(ग) स सम्प्रति दत्ताभरणादिविभवो ज्वलनं प्रवेष्टुकामो नगरान् निष्क्रान्तः। अहमपि यावत् तस्याश्रोतव्यं न शृणोमि तावदात्मानमुद्बध्य व्यापादयितुमिदं जीर्णोद्यानमागतः।

(১) পুরুষ—অহো মহাশয়ের কি আগ্রহ। উপায় কি? বলিতেছি। এই নগরে বিষ্ণুদাস নামে এক রত্নবিক্রেতা শ্রেষ্ঠী আছেন।

রাক্ষস—(স্বগত) চন্দনদাসের বন্ধু বিষ্ণুদাস। (প্রকাশে) তাহার কি?

পুরুষ—সেই আমার প্রিয় বয়স্য।

রাক্ষস—(সহর্ষে স্বগত) এই যে প্রিয়বয়স্য বলিতেছে। অত্যন্ত নিকটস্থ সম্পর্ক। তবে চন্দনদাসের সংবাদ জানিতে পারে। (প্রকাশে) ভদ্র, তাহার কি?

পুরুষ—সে সম্প্রতি অলঙ্কারাদি ঐশ্বর্য্য দান করিয়া অগ্নি প্রবেশের জন্য নগর হইতে গিয়াছে। তাহার সম্বন্ধে অশ্রোতব্য কিছু শুনিবার পূর্ব্বেই আমি উদ্বন্ধনে প্রাণত্যাগের জন্য এই পুরাতন উদ্যানে আসিয়াছি।

(2) Man—Oh the importunity of your honour! No help. I say. There is in this town a jeweller named *Bishen Das*.

Minister—(Aside) He is our jeweller's friend. (Aloud) What of him?

Man—He is my dear friend.

Minister—(Joyfully aside) O, he says his dear friend. The relationship is very close. Oh! he will know the news of our jeweller. (Aloud) My good man, what of him?

Man—Having given away his ornaments and other riches, he has departed from the city in order to commit suicide by falling into the fire. Before I hear any thing evil of him, I too have come to this old garden to hang myself to death.

(3) निर्बन्धः = आग्रहः। गतिः = उपायः = पन्थाः = help.

हन्त = हन्त हर्षेऽनुकम्पायां वाक्यारम्भविषादयोरित्यमरः। here हर्षे।

राक्षसः—भद्र अग्निप्रवेशे सुहृदस्ते को हेतुः ।

किमौषधपथातिगैरुपहतो महाव्याधिभिः—

पुरुषः—णहि णहि । (क)

राक्षसः—किमग्निविषकल्पया नरपते निरस्तः क्रुधा ।

पुरुषः—अज्ज संतं पापं संतं पापं । चंदउत्तस्स जणवदे ण णिसंसापड़िवत्ति । (ख)

राक्षसः—अलभ्यमनुरक्तवान् कथय किन्नु नारीजनम् ।

पुरुषः—(कर्णौपिधाय) संतं पापं । अभूमि क्खु एसो अविणअस्स । (ग)

राक्षसः—

किमस्य भवतो यथा सुहृद एव नाशोऽवशः ॥ १६ ॥

पुरुः—अज्ज अहइं । (घ)

(क) नहि नहि ।

(ख) आर्य्य शान्तं पापं शान्तं पापम् । चन्द्रगुप्तस्य जनपदे न नृशंसा प्रतिपत्तिः ।

(ग) शान्तं पापम् । अभूमिः खल्वेषः अविनयस्य ।

(घ) आर्य्य अथकिम् ।

(১) রাক্ষস—ওহে, কি কারণে তোমার বন্ধু অগ্নি প্রবেশ করিতেছে ? ঔষধোপায়ের অতিক্রান্ত মহাব্যাধি দ্বারা আক্রান্ত হইয়াছে কি ?

পুরুষ—না না ।

রাক্ষস—অগ্নিবিষসদৃশ রাজক্রোধ দ্বারা আহত হইয়াছে কি ?

পুরুষ—মহাশয়, কখনই নহে, কখনই নহে । চন্দ্রগুপ্তরাজ্যে নিষ্ঠুর ক্রিয়া নাই ।

রাক্ষস—অলভ্যা কোনও রমণীতে অনুরক্ত হইয়াছে কি ? বল ।

পুরুষ—(কর্ণাচ্ছাদনপূর্ব্বক) কখনই নহে । ইনি অবিনয়কারী নহেন ।

রাক্ষস—তোমার তুল্য ইহারও বন্ধুনাশই অপ্রতিকার্য্য কি ?

পুরুষ—মহাশয়, তাহাই বটে ।

(2) Minister—My good man, what is the cause of your friend's committing suicide by falling into the fire? Is he attacked with any kind of leprosy baffling the power of medicine?

Man—No, no.

Minister—Is he visited with the anger of the king which is like the fire and poison?

Man—God forbid, God forbid, Sir. In the kingdom of *Chandra Gupta*, there is no act of cruelty.

Minister—Tell me, is he smitten with the love of any female beyond his power of possession?

Man—(Closing his ears) God forbid. He is incapable of such impropriety.

Minister—As in your case, is the ruin of a friend of his, beyond any remedy?

(3) औषधपथातिगै:=भैषज्योपायेन अप्रतिकार्य्यैर्महाव्याधिभि: कुष्ठादिभिरुपहत: आक्रान्त: । अवश:=अप्रतिकार्य्य: । अचिकित्स्यमहाव्याधी राजक्रोध: अगम्यगुरुदारादिप्रधर्षणमप्रतिकार्य्यसुहृद्विनाशश्चैतानि आत्मघातनिमित्तानि सम्भवन्ति । The four lines in the speech of राक्षस form a stanza in the metre called the पृथ्वीवृत्त "जसौ जसयला वसुग्रहयतिश्च पृथ्वी गुरुरिति लक्षणात् i. e. the order of the गण is ज-स-ज-स-य ल-ग and the pauses are at the end of the 8th and thence the 9th vowels.

राक्षस:—(सावेगमात्मगतम्) चन्दनदासस्य प्रियसुहृदिति तद्विनाशो हुतभुजि प्रवेशहेतुरिति यत् सत्यं चलितमेवास्ते युक्तस्नेहपक्षपाताद् हृदयम् । (प्रकाशम्)

तद्विनाशश्च प्रियसुहृद्वत्सलतया मर्त्तव्ये व्यवसितस्य सुचरितञ्च विस्तरेण श्रोतुमिच्छामि।

पुरुषः—अदो अवरं ण सक्कुणोमि मंदभग्गो मरणस्स विग्धमुप्पादेदुं। (क)

राक्षसः—भद्र श्रवणीयां कथां कथय।

पुरुषः—का गई। किं कादव्वं। एसो क्खु णिवेदेमि। सुणोदु अज्जो। (ख)

राक्षसः—भद्र अवहितोस्मि।

पुरुषः—अत्थि एत्थ णअरे मणिआरसेट्ठी चंदनदासो नाम। (ग)

राक्षसः—(सविषादमात्मगतम्) एतत् तदपावृत मस्मच्छोकदौत्वाद्दारं दैवेन। हृदय स्थिरीभव। किमपि ते कष्टतरमाकर्णनीयमस्ति। (प्रकाशम्) भद्र श्रूयते मित्रवत्सलः साधुः। किं तस्य।

(क) अतोऽपरं न शक्नोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयितुम्।

(ख) का गतिः। किं कर्त्तव्यम्। एष खलु निवेदयामि। शृणोत्वार्य्यः।

(ग) अस्ति इह नगरे मणिकारश्रेष्ठी चन्दनदासो नाम।

(I) রাক্ষস—(আবেগের সহিত স্বগত) চন্দনদাসের প্রিয়বন্ধু। তাহার বিনাশ ইহার অগ্নি প্রবেশের কারণ। ইহাতে সত্যই উপযুক্তস্নেহে পক্ষপাতহেতু হৃদয় বিচলিত হইতেছে। (প্রকাশে) তাহার বিনাশ ও প্রিয়বন্ধুস্নেহে মরণোদ্যত লোকটীর সুচরিত্র বিস্তৃতভাবে শুনিতে ইচ্ছা করি।

পুরুষ—ইহার পরে আর মরণের বিঘ্ন ঘটাইতে পারি না।

রাক্ষস—ওহে, শ্রবণযোগ্য বাক্যগুলি বল।

পুরুষ—উপায় কি ? কি করিব ? এই বলিতেছি। শুনুন মহাশয়।

রাক্ষস—ওহে, অবহিত আছি।

পুরুষ—এই নগরে রত্নবিক্রেতা চন্দনদাস নামে এক শ্রেষ্ঠী আছে।

রাক্ষস—(বিষাদে স্বগত), দৈব কর্তৃক এই আমার শোকপরিচয়ের দ্বার উন্মুক্ত হইল। চিত্ত স্থির থাক। তোমাকে কষ্টতর কিছু শুনিতে হইবে। (প্রকাশে) ভদ্র, মিত্রস্নেহকারী ঐ সাধুর কথা শুনা যায় বটে। তাহার কি ?

(2) Minister—(Agitatedly and aside) A dear friend of the jeweller and his ruin is the cause of his falling into the fire ; by all these, my heart is agitated on account of its due partiality to affection. (Aloud) I wish to hear in details his death and the excellent behaviour of him who is to die, owing to his affection for a dear friend.

Man—I can no longer create any impediment to my death.

Minister—Friend, tell me the thing worth hearing.

Man—No help. What shall I do? So I am telling. Listen, Sir.

Minister—I attend, friend.

Man—There is a jeweller in this city named *Chandanadasa.*

Minister—(With sorrow and aside). Now fate opens the door of my initiation to grief. O heart, be calm. You will have to hear something more painful. (Aloud), Yes, he is heard to be an honest and a loving friend. What of him ?

(3) हुतभुजि=अग्नौ। हुत+भुज्+क्विप्। तस्मिन्। अपावृतम्=उन्मुक्तम्। शोकदीक्षाद्वारम्=शोकमन्त्रग्रहणप्रारम्भः।=शोकपरिचयपथः। The opening of the initiation to grief.

पुरुषः—सो एदस्स विह्णुदासस्स पिअवअस्सो होदि। (क)

राक्षसः—(स्वगतम्) सोयमभ्यर्णः शोकवज्रपातो हृदयस्य।

पुरुषः—तदो विह्णुदासेण वअस्ससिणेहसरिसं अज्ज विण्णविदो चंदउत्तो। (ख)

राक्षसः—कथय किमिति।

पुरुषः—देअ मह गेहे कुडुंवभरणपज्जत्ता अत्थवत्ता अत्थि। ता एदिणा विणिमएण मुंचीअदु पिअवअस्सो चंदणदासोत्ति। (ग)

राक्षसः—(स्वगतम्) साधु भो विष्णुदास साधु। अहो दर्शितो मित्रस्नेहः। कुतः—

(क) स एतस्य विष्णुदासस्य प्रियवयस्यो भवति।

(ख) ततो विष्णुदासेन वयस्यस्नेहसदृशं मद्य विज्ञप्तश्चन्द्रगुप्तः।

(ग) देव मम गेहे कुटुम्बभरणपर्य्याप्तार्थवत्तास्ति। तदेतेन विनिमयेन मुच्यतां प्रियवयस्य श्चन्दनदास इति।

(1) পুরুষ—সে এই বিষ্ণুদাসের প্রিয়বন্ধু।

রাক্ষস—(স্বগত) হৃদয়ের শোকবজ্রপতন নিকটস্থ হইল।

পুরুষ—তৎপর বিষ্ণুদাস অদ্য বন্ধুস্নেহোপযুক্তভাবে চন্দ্রগুপ্তকে বলিল।

রাক্ষস—বল, কি বলিল।

পুরুষ—মহারাজ আমার গৃহে আত্মীয়পোষণের জন্য যথেষ্ট অর্থ আছে। তাহার বিনিময়ে প্রিয়বন্ধু চন্দনদাসকে মুক্ত করুন।

রাক্ষস—(স্বগত) সাধু বিষ্ণুদাস সাধু। বন্ধুস্নেহ দেখাইলে। কারণ—

(2) Man—He is the dear friend of this man.

Minister—(Aside) Here the thunderbolt of grief is drawing nigh to fall on my heart.

Man—Then he requested today the king in a way worthy of his affection for his friend.

Minister—Tell me, man, what it is.

Man—Sire, I have enough wealth to maintain my relations. Take it in exchange foı the release of my dear friend the jeweller.

Minister—(Aside) Well done, Oh jeweller, well done. O, you have shown your affection for your friend. For—

(3) अभ्यर्णः=समीपस्थः=अभि+अर्द्द+क्तः। अभेश्चाविदूर्य्येइतीट्प्रतिषेधः। पचे अभ्यर्द्दितो वृषलः प्रीतेन। विनिमयेन=by ıansom. अर्थवत्ता=अर्थशालिता।

पितृन् पुत्राः पुत्रान् परवदभिहिंसन्ति पितरो
यदर्थं सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः।
प्रियं मोक्तुं तं यो व्यसनमिव सद्यो व्यवसितः
कृतार्थोऽयं सोऽर्थ स्तव सति वणिक्त्वेऽपि वणिजः ॥१७॥

(प्रकाशम्) भद्र ततस्तथाभिहितेन किं प्रतिपन्नं मौर्य्येण।

(1) যাহার জন্য পুত্রেরা পিতাদিগকে, পিতারা পুত্রদিগকে শত্রুতুল্য হিংসা করে এবং বন্ধুরা বন্ধুর সহিত সৌহার্দ্দ ত্যাগ করে, যে তুমি সেই প্রিয় অর্থকে ব্যসনতুল্য সদ্যঃ ত্যাগ করিতে উদ্যত হইয়াছ, সেই বণিক্ তোমার বণিক্ত্ব থাকা সত্ত্বেও এই অর্থ সার্থক। (প্রকাশে) ভদ্র, এইরূপ উক্ত হইয়া চন্দ্রগুপ্ত তাহার পর কি করিল?

(2) Though you are a merchant, yet your wealth is praiseworthy as you are at once ready to give it up though dear, as an evil. For this wealth, sons hate their fathers and fathers sons as enemies and the friends sever their friendship from one another. (Aloud) Friend, what was done by the reigning king when thus requested?

(3) पुत्राः पितॄन् पितरः पुत्रान् यदर्थं परवदभिहिंसन्ति सुहृदः सुहृदि सौहार्दञ्च विमुञ्चन्ति य (त्वं) प्रियं तं व्यसनमिव सद्यः मोक्तुं व्यवसितः (तस्य) वणिज एव वणिक्त्वेपि सति सोऽयमर्थः कृतार्थः।

(4) यदर्थं=यस्य निमित्तम्। परवत्=शत्रुतुल्यम्। अभिहिंसन्ति=द्विषन्ति। व्यसनम्=कामजकोपजदोषम्। व्यवसितः=उद्यतः। कृतार्थः=सफलः। प्रतिपन्नम्=स्वीकृतम्। वणिक्त्वेऽपि = वणिजामर्थलोभः सहज एव दोष इति भावः।

(5) योऽर्थः सर्वथानर्थस्याशेषस्य मूलं येन पितापुत्रयोर्द्वेषः बन्धुविच्छेदश्च घटते तमर्थं शरीरदोषतुल्यं वणिगपि परिहरन् त्वं सफलं कृतवान्।

(6) अभिहिंसन्ति=अभि+हिन्स्+झि (लट्)। हिनस्ति। जिहिंस। अहिंसीत्। रुधादिः परस्मैपदी सेट्।

(9) शिखरिणीवृत्तम्।

(12) प्रियं सद्यस्त्यक्तुं व्यसनिनि वयस्ये व्यवसित इति। प्रियं तं सन्त्यक्तुं व्यसनमिव यस्य व्यवसितमिति च पाठान्तरम्। प्रिय सत्त्वं त्यक्तुमिति च क्वचित् पाठः।

पुरुषः—अज्ज तदो एवं भणिदेण चंदउत्तेण पड़िभणिदो सेट्ठी विह्णुदासो। ण मए अत्थस्स कारणेण चंदणदासो संजमिदो किं दु पच्छादिदो अणेण अमच्चरक्खसस्स घर अणोत्ति बहुसो जाणिदं। तेण वि बहुसो याचिदेण ण समप्पिदो। ता जदि तं समप्पेदि तदो अत्थि से मोक्खो। अण्णहा पाणहरो से दण्डोत्ति भणिअ वज्झट्ठाणं आणविदो चंदणदासो। तदो जाव वअस्सचंदनदासस्स असुणिदव्वं ण सुणेमि ताव जलणं पविसामित्ति सेट्ठी विह्णुदासो णअरादो णिक्कंदो। अहं वि विह्णुदासस्स असुणिदव्वं जाव ण

सुणोमि ताव उव्वंधिअ अत्ताणं वावादेमित्ति इदं जिसु-ज्जाणं आअदो। (क)

(क) आर्य्य तत एव भणितेन चन्द्रगुप्तेन प्रतिभणितः श्रेष्ठी विष्णुदासः। न मयार्थस्य कारणेन चन्दनदासः संयमितः। किन्तु प्रच्छादितोऽनेनामात्यराक्षसस्य गृहजन इति बहुशो ज्ञातम्। तेनापि बहुशो याचितेनापि न समर्पितः। तद् यदि तं समर्पयति तदस्यास्य मोक्षः। अन्यथा प्राणहरोऽस्य दण्ड इति भणित्वा वध्यस्थानमानायित श्चन्दनदासः। ततो यावदस्य चन्दनदासस्याश्रोतव्यं न शृणोमि तावज्ज्वलनं प्रविशामीति श्रेष्ठी विष्णुदासो नगरान्निष्क्रान्तः। अहमपि विष्णुदासस्या-श्रोतव्यं यावन्न शृणोमि तावदुद्बध्यात्मानं व्यापादयामीतीदं जीर्णोद्यान-मागतः।

(১) পুরুষ—আর্য্য তারপর চন্দ্রগুপ্ত এইরূপ উক্ত হইয়া বিষ্ণুদাসকে প্রত্যুত্তর করিল। আমি অর্থের জন্য চন্দনদাসকে বন্ধনে রাখি নাই। কিন্তু এই লোক, অমাত্য রাক্ষসের পত্নীকে গোপন করিয়াছে, ইহা অনেকবার জানিয়াছি। অনেকবার যাচ্ঞা করাতেও দিতেছে না। যদি তাহাকে সমর্পণ করে, তবে ইহাকে মুক্ত করিব। অন্যথা ইহার প্রাণদণ্ড হইবে। ইহা বলিয়া চন্দনদাসকে বধ্যভূমিতে আনাইয়াছে। তার পর চন্দন-দাসের বিষয়ে অশ্রোতব্য শুনার পূর্ব্বেই আমি অগ্নিতে প্রবেশ করিব বলিয়া বিষ্ণুদাস নগর হইতে চলিয়া গিয়াছে। আমিও বিষ্ণুদাসের সম্বন্ধে অশ্রোতব্য শুনার পূর্ব্বে উদ্বন্ধনে মরিবার জন্য এই পুরাতন উদ্যানে আসিয়াছি।

(2) Man—Sir, thus requested the king replied to him. "I did not confine the jeweller for money. But I heard often that he had concealed the minister's wife. Being often requested he did not surrender her. If now he gives her up, he will be released ; otherwise he will be executed". Saying thus he had the jeweller brought to the place of execution. So before hearing any thing evil of the jeweller, he has left the city to commit suicide by falling into the fire. I too before hearing anything untoward of him, have come to this old garden to die by hanging myself.

(3) आनायित.=आङ्+नीञ्+णिच्+क्तः। उद्बध्य=उद्+बन्ध्+ल्यप्। अनिदितां हल उपधाया ङ्कितीति नलोप.। प्राणहरः=Capital दण्ड.=punishment.

राक्षसः—भद्र न खलु व्यापादित श्चन्दनदासः।

पुरुषः—अज्ज दाव वावादीअदि। सो खु संपदं पुणो पुणो अमच्चरक्खसस्स घरजणं जाचीअदि। ण खु सो मित्तवत्सलदाए समप्पेदि। ता एदिणा कारणेण ण करेमि मरणस्स कालहरणम्। (क)

राक्षसः—(सहर्षमात्मगतम्) साधु वयस्य चन्दनदास साधु।

शिबेरिव समुद्भूतं शरणागतरक्षया।
निचीयते त्वया साधो यशोऽपि सुहृदा विना॥ १॥

(प्रकाशम्) भद्र गच्छ गच्छेदानीम्। शीघ्रं विष्णुदासं ज्वलनप्रवेशान्निवारय। अहमपि चन्दनदासं मरणान् मोचयामि।

पुरुषः—अह उण केण उवाएण तुमं चंदनदासं मरणादो मोचेसि। (ख)

(क) अद्य तावद्व्यापाद्यते। स खलु साम्प्रतं पुनः पुन रमात्यराक्षसस्य गृहजनं याच्यते। न खलु स मित्रवत्सलतया समर्पयति। तदेतेन कारणेन न करोमि मरणस्य कालहरणम्।

(ख) अथ पुनः केनोपायेन त्वं चन्दनदासं मरणान् मोचयसि।

(1) রাক্ষস—চন্দনদাসের প্রাণদণ্ড হয় নাইত ?

পুরুষ—আজ হইবে। তাহার নিকট মন্ত্রীর পত্নীকে পুনঃ পুনঃ যাচ্ঞা করা হইতেছে। কিন্তু সে বন্ধুস্নেহে সমর্পণ করিতেছে না। অতএব আমি এই জন্যই মরিতে অপেক্ষা করিতে পারি না।

রাক্ষস—(স্বগত—সহর্ষে) সাধু, সখে চন্দনদাস, সাধু। হে সাধো, শরণাগত রক্ষা দ্বারা সমুৎপন্ন শিবির যশের তুল্য যশঃ তোমাকর্ত্তৃক মিত্রের অসন্নিধানেই অর্জিত হইতেছে। (প্রকাশে) ওহে এইক্ষণ যাও, যাও। শীঘ্র বিষ্ণুদাসকে অগ্নিপ্রবেশ হইতে বারণ কর। আমিও চন্দনদাসকে মৃত্যু হইতে রক্ষা করিতেছি।

পুরুষ—ভাল, আপনি কি উপায়ে চন্দনদাসকে মৃত্যু হইতে রক্ষা করিবেন ?

(2) Minister—I think the jeweller is not yet executed, friend ?

Man—He will be today. He is now over and over again prayed for surrendering the minister's wife. But he declines out of affection for his friend. So, for this, I cannot delay in dying.

Minister—(Joyfully aside) Well done, friend jeweller, well done. O noble man, you are earning the fame like that of *Sibi*, sprung from protecting a refugee, even in the absence of your friend. (Aloud) Friend, go, go quickly to your friend and stop him from falling into the fire. I too shall save the jeweller from death.

Man—Well, in what way will you then save the jeweller ?

(3) साधो शरणागतरक्षया समुद्भूतं शिवेरिव यशस्त्वया सुहृदा विनापि निचीयते।

(5) यथा शिविरुशीनरराजः पुरा शरणागतं कपोतं रक्षित्वा तस्य समीपे यशो लब्धवान् तादृशं यश स्त्वं शरणागतं तव बन्धुं रक्षित्वा अस्य असन्निधानेपि अर्जितवानसि। शिविना शरणागतस्य सन्निधावेव चात्मविनाशेन यशो लब्धम्। त्वया तु ममासन्निधावेव इदं यशोर्ज्यत इति शिवे स्तव श्लाघ्यत्वमितिभावः।

(8) निचिनोषि त्वम्।

(9) अनुष्टुब् वृत्तम्।

(10) उपमा।

(13) For allusion vide—Act I 23 p. 104.

राक्षसः—(खड्गमाकृष्य) नन्वनेन व्यवसायसुहृदा निस्त्रिंशेन। पश्य—

निस्त्रिंशोयं सजलजलदव्योमसङ्काशमूर्त्ति
र्युद्धश्रद्धापुलकित इव प्राप्तसख्यः करेण।
सत्त्वोत्कर्षात् समरनिकषे दृष्टसारः परैर्मे
मित्रस्नेहाद् विवशमधुना साहसे मां नियुङ्क्ते ॥१৮॥

(1) রাক্ষস—(খড়্গাকর্ষণপূর্ব্বক) ভাল, এই কার্য্যসহায় খড়্গদ্বারা। দেখ, সজল মেঘযুক্ত আকাশের তুল্য দৃশ্য, হস্তবন্ধু, শত্রুকর্তৃক গুণাতিরেকহেতু সমররূপ পরীক্ষা স্থানে দৃষ্টবল, আমার এই কৃপাণ, যুদ্ধানুরাগে পুলকিত হইয়াই যেন এইক্ষণ বন্ধুস্নেহে বিবশ আমাকে সাহসময় কর্ম্মে নিযুক্ত করিতেছে।

(2) Minister —(Taking out his sword) Well, by this sword the companion in my undertakings See—

This sword, a companion of my hand, looking like the body of the sky with clouds surcharged with waters and the strength of which, owing to its excessive dexterity, has been tested by enemies in the touch stone of war, now employs me who have lost control over myself for my love towards a friend, in a reckless work

(3) सजलजलदव्योमसङ्काशमूर्त्तिः करेण प्राप्तसख्यः सत्त्वोत्कर्षात् परैः समरनिकषे दृष्टसारः अयं मे निस्त्रिंशः युद्धश्रद्धापुलकित इव अधुना मित्रस्नेहाद्विवशं मां साहसे नियुङ्क्ते।

(4) सजलौ जलदौ मेघौ यस्मिन् तत् च्योम आकाशं तेन तुल्या

मूर्त्तिराकृतिर्यस्य स । करेण हस्तेन प्राप्त सख्य मैत्री येन स । सख्युर्यदिति यत् । सत्त्वोतकर्षात गुणातिरेकात परे शत्रुभि समरो युद्धमेव निकष तस्मिन् दृष्टसार परीक्षितबल अ- से निस्त्रिश खडग । निर्गतस्त्रिशत अङ्गुलिभ्य इति विग्रहे डच्प्रकरणे सख्यायाम्ततपुरुषस्योपसख्यान निस्त्रिशाद्यर्थमिति डच् । निरादय: क्रान्ताद्यर्थे पञ्चम्येति समास । त्रिशतीङ्गुलिभ्यो दीर्घतर इत्यर्थ । खड्गे तु निस्त्रिशचन्द्रहासासिरिष्टय इत्यमर । युद्धस्य श्रद्धया पुलकित युद्धानुरागविलसित इव अधुना इदानी मित्रस्नेहाद्विवशमधीर मा साहसे अत्याहितकर्मणि । हिताहितानपेक्ष यत् कर्म तत साहस स्मृतमिति । नियुङ्क्ते प्रेरयति ।

(5) अस्य खड्गस्य बलेनैवाह दुष्कर कर्म साधयामि बन्धुस्नेहाधीर: ।

(7) सत्त्व गुणे पिशाचादौ बले द्रव्यस्वभावयोरित्यमर. ।

(8) निस्त्रिशेनानेन...मूर्त्तिना · पुलकितेन प्राप्तसखेन दृष्टसारेण विवश: अहं नियुञ्ज्ये ।

(9) मन्दाक्रान्ता वृत्तम् । मन्दाक्रान्ता जलधिषडगैर्म्भौ नतौ ताद् गुरू चेदिति । The order of the गण is म भ न त त ग-ग and the pauses are at the end of the 4th, thence 6th and thence the 7th vowels.

(10) रूपकोतप्रेक्षयो सङ्कर ।

पुरुष:—अज्ज एवं सेट्ठिचंदणदासजीविदप्पदाणपि सुणिदं विसमदसाविपाकणिपड़िदं साधु ण सक्णोमि तुमं णिस्सीअ पड़िवत्तुं किं सुगिहीदणामहेआ अमच्चरक्खस पादा तुह्मे दिट्ठिआ दिट्ठात्ति। (इति पादयो: पतति)। (क)

राक्षस:—उत्तिष्ठोत्तिष्ठ। अलमिदानीं कालहरणेन। निवेद्यतां विष्णुदासाय एष राक्षसश्चन्दनदासं मरणान् मोच-

यति। (इति निस्त्रिंशोयमित्यादि पठन् खड्गमाकृष्य परिक्रामति।)

पुरुषः—ता करेहि मे पसादं संदेहणिण्णएण। (ख)

राक्षसः—सोहमनुभूतभर्त्तृविनाशः सुहृद्विपत्तिहेतु रनार्य्यो दुर्गृहीतनामधेयो यथार्थो राक्षसः।

(क) आर्य्य एवं श्रेष्ठिचन्दनदासजीवितप्रदानपिशुनितं विषमदशाविपाकनिपतितं साधु न शक्नोमि त्वां निर्णीय प्रतिपत्तुं किं सुगृहीतनामधेया अमात्यराक्षसपादा यूयं दिष्ट्या दृष्टा इति।

(ख) तत् कुरु मे प्रसादं सन्देहनिर्णयेन।

(1) পুরুষ—মহাশয়, আপনি চন্দনদাসের জীবনদানসূচনাকারী ও বিষমদশা বিপাকে নিপতিত। আপনি কি সুগৃহীতনামধেয় মন্ত্রী রাক্ষস ভাগ্যে দৃষ্ট হইলেন, বা অন্য? তাহা সম্যক্ নির্ণয় করিতে পারিতেছি না। (পাদপতন।)

রাক্ষস—উঠ উঠ! কালাতিপাতের প্রয়োজন নাই। বিষ্ণুদাসকে বল, রাক্ষস চন্দনদাসকে মৃত্যু হইতে রক্ষা করিতেছে। (নিস্ত্রিংশ ইত্যাদি পাঠপূর্ব্বক খড়্গাকর্ষণ ও পরিক্রমণ।)

পুরুষ—সন্দেহ নির্ণয় করিয়া আমাকে অনুগৃহীত করুন।

রাক্ষস—স্বামিবধানুভবকারী, বন্ধুবিপদের কারণস্বরূপ, দুঃশীল, অশুভনামা যথার্থ রাক্ষসই আমি।

(2) Man—Sir, I cannot properly ascertain by recognising you fallen in the course of evil state and indicating the preservation of the life of the trading jeweller, if I have fortunately seen the minister of the auspicious name? (Falls at the feet of the minister.)

Minister—Rise up, rise up. No use now of delay. Tell your friend that the minister will rescue the jeweller. (Reads this sword &...and unsheathes it and moves.)

Man—So, favour me by clearing my doubt.

Minister—I am truly the same wicked ill-named monster-like minister who have observed the ruins of my masters and am the cause of my friend's calamity.

(3) श्रेष्ठि &=पिशुनितम्=सूचितम् । अमात्यराक्षसपादाः=the word पाद in such combination indicates गौरव or पूज्यत्व, glory. The plural number also does the same, sometimes itself joined to a word and sometimes with such words as पाद &c.

प्रतिपत्तुम्=ज्ञातुम् । यथार्थः=अन्वर्थकः ।

पुरुषः—(सहर्षं पुनः पादयोः पतित्वा) ही हीमाणहे दिट्ठिआ दिट्ठोसि । पसीदंदु अमच्चपादा । अत्थि दाव एत्थ पढ़मं चंदउत्तहदएण अज्जसअड़दासो वज्झट्ठाणं आणत्तो । सो अ वज्झट्ठाणादो केणवि अवहरिअ देसंतरं णीदो । तदो चंदउत्तहदएण कीस एसो पप्मादो किदोत्ति अज्जसअड़दासे समुज्ज्वलिदो कोववह्णी घाद-अजणणिह्णेण णिव्वाविदो । तदो पहुदि घादआ जं कंवि गिहिदसत्थं अपुव्वं पुरुसं पिट्ठदो वा अग्गदो वा पेक्खंति तदो अत्तणो जीविदं परिरक्खंतो अप्पमत्ता वज्झट्ठाणे वज्झं वावादेंति । एवं च गिहिदसत्थेहिं गच्छंतेहिं अमच्चपादेहिं सेट्ठिचंदणदासस्स वहो तुवरिदो होदि । (निष्क्रान्तः ।) (क)

(क) ही ! आश्चर्य्यम् दिष्ट्या दृष्टोसि । प्रसीदन्त्वमात्यपादाः । अस्ति तावदत्र प्रथमं चन्द्रगुप्तहतकेनार्य्यशकटदासो वध्यस्थानमाज्ञप्तः । सच वध्यस्थानात्

केनाप्यपहृत्य देशान्तरं नीतः। ततश्चन्द्रगुप्तहतकेन कस्मादेष प्रमादः कृत इति आर्य्यशकटदासे समुज्ज्वलितः कोपवह्निर्घातकजननिधनेन निर्वापितः। ततः प्रभृति घातका यं कमपि गृहीतशस्त्रमपूर्व्वं पुरुषं पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो जीवितं परिरक्षन्तोऽप्रमत्ता वध्यस्थाने वध्यं व्यापादयन्ति। एवञ्च गृहीतशस्त्रैरमात्यपादैर्गच्छद्भिः श्रेष्ठिचन्दनदासस्य वधस्त्वरायितो भवति।

(1) পুরুষ—(হর্ষের সহিত পুনঃ পাদদ্বয়ে পতিত হইয়া) আশ্চর্য্য। ভাগ্যবশে দেখা হইল। পূজনীয় মন্ত্রী দয়া করুন। মাননীয় শকটদাসকে পূর্ব্বে দুষ্ট চন্দ্রগুপ্ত বধ্যস্থানে নেওয়ার জন্য আদেশ করিয়াছিল! কিন্তু কোনও লোক তাহাকে বধ্যস্থান হইতে অপসারিত করিয়া দেশান্তরে লইয়া গিয়াছে। তার পর দুষ্ট চন্দ্রগুপ্ত কেন এই অসাবধানতা ঘটিল, এই জন্য মাননীয় শকটদাসের প্রতি প্রজ্জ্বলিত ক্রোধাগ্নি ঘাতকদিগকে বধ করিয়া প্রশমিত করিয়াছে। সেই হইতে ঘাতকেরা অস্ত্রধর যে কোনও অপরিচিত পুরুষকে পৃষ্ঠে বা অগ্রে দেখিতে পাইলেই আত্মরক্ষার জন্য সাবধান হইয়া বধ্যস্থানে বধ্যকে বিনাশ করে। অতএব আপনি শস্ত্রগ্রহণপূর্ব্বক গমন করিলে শ্রেষ্ঠিচন্দনদাসের বধ অতি শীঘ্র ঘটিবে।

(নিষ্ক্রান্ত।)

(2) Man—(Joyfully falling again at the minister's feet) Oh! Strange! Luckily seen. Be pleased to me, Sir. Now the honourable manager Sakatadasa was at first ordered to the place of execution by the wicked king. But some one rescued and led him off to a different country. Then objecting to this carelessness, the wretched king was angry with the honourable manager and pacified his anger by putting the hangmen to death. From that time forth the executioners being careful for their self-preservation, kill a prisoner in the place of execution, if they see either behind or in front of them, any stranger armed with weapons. Hence if your honour go there thus armed, the death of the jeweller will thus be expedited. (Exit).

(3) वध्यस्थानम्=आङ्पूर्व्वक गमधातोः कर्म्म। तस्य द्विकर्म्मकगमधातुसमानार्थकत्वात्। अथवा वध्यस्थानं प्रतीत्यध्याहारेणान्वयः। देशान्तरम्=अन्यो देशो देशान्तरम्।

मयूरव्यंसकादित्वात् समासः। वध्यम्=वधमर्हतीति यत्। तम्। The statement of the man that the hangmen were executed, may be a lie invented by him or which he was advised to tell, in order to dissuade the minister from being furnished with weapons and going to the jeweller's rescue There is no hint as to the actual slaughter of them in the text anywhere.

राक्षसः—(स्वगतम्।) दुर्बोधश्चाणक्यवटोर्नीतिमार्गः। कुतः—

यदि च शकटो नीतः शत्रोर्मतेन ममान्तिकं
किमिति निहतः क्रोधावेशाद्वधाधिकृतो जनः।
अथ न कृतकं तादृक् कष्टं कथन्नु विभावये-
दिति मम मतिस्तर्कारूढ़ा न पश्यति निश्चयम् ॥२०॥

(1) রাক্ষস—(স্বগত) হায়। চাণক্য ব্রাহ্মণটার নীতিচালনা কি জটিল? কারণ,—যদি শকটদাস শত্রুর মতানুসারেই আমার নিকট নীত হইয়া থাকে, তবে ক্রোধবশতঃ ঘাতকদিগকে বধ করা হইল কেন? যদি বা উহা ছলনাযুক্ত না হইয়া থাকে, তবে শকটদাস তাদৃশ কুৎসিত বস্তু (স্বহস্তলেখনমুদ্রাঙ্কনাদি) কি প্রকারে তাহার চিন্তার বিষয় করিতে পারে? এই সকল বিষয়ে আমার মনঃ বিচারপর হইয়া কিছুই নিশ্চয় করিতে পারিতেছে না।

(2) Minister—(Aside) Oh! how inscrutable is the course of the policy of the vile counsellor! For,—if my manager was brought to me with the assent of the enemy, why were then the executioners killed out of anger? But if this step was not deceitful, how could he even think of such a harsh thing (the writing of a letter & ..). Thus my mind getting on conjectures, cannot come to any decision.

(3) यदि च शकट. शवोर्मतेन ममान्तिकं नीत किमिति क्रोधावेशाद् वधाधि कृतो जनो निहत'। अथ न कृतक कथं नु (स:) तादृक् कष्ट विभावयेदिति मम मति स्तर्कारूढा न निश्चय पश्यति ।

(4) यदि च शकट: शवोश्चाणक्यादिरिपुजनस्य मतेन इङ्गितेन ममान्तिकं मत् समीप नीत प्रेरित. आसीत् तर्हि किमिति कथ क्रोधावेशाद् रोषाश्रयाद वधाधिकृतो जन घातकगण निहत व्यापादित । अथ न कृतक तदीय पलायनेनागमन छद्मरूप न स्यात्। तदा कथ नु स तादृक् कष्ट कुत्सित स्वहस्तलेखनादिक स्वामिद्रोहरूप वस्तु विभावयेत् चिन्तयेत्। मनसापि कुर्यादित्यर्थ । चिन्तनमपि तस्यानुचितं किमुताचरणमिति भाव'। इति मम मति स्तर्कारूढा विचारपरा निश्चय सिद्धान्तं न पश्यति न प्राप्नोतीत्यर्थ ।

(5) शकटदासस्य मत्समीपागमनं रिपूणामादेशेनैवाभवेत् तर्हि घातकवध दोषावह आसीत्। यदि च तत् मम छन्ननार्थम् आसीत् तर्हि स मम कर्मकर कथ प्रभुद्रोहमकार्षीत्। इत्थं चिन्तयन्नहं प्रकृताशय स्थिरीकर्तुं न शक्नोमि ।

(9) हरिणी वृत्तम्। ,

(12) तादृग् लेखमिति च पाठान्तरम् ।

(विचिन्त्य)

नायं निस्त्रिंशकाल: प्रथममिह कृते घातकानां विघाते
नीति: कालान्तरेण प्रकटयति फलं किं तया कार्य्यमत्र ।
औदासीन्यं न युक्तं प्रियसुहृदि गते मत्कृतामेव घोरां
व्यापत्तिं ज्ञातमस्य स्वतनु महमिमां निष्क्रयं कल्पयामि ॥२१॥

(इति निष्क्रान्ता: सर्व्वे ।)

इति षष्ठोऽङ्क: ।

(1) (চিন্তাপূর্ব্বক) প্রথমেই যখন ঘাতকদিগের বিনাশ ঘটিয়াছে, তখন ইহা খড়্গধারণকাল নহে। নীতি কালান্তরে ফলদায়িনী হইবে। এখন তাহার দ্বারা কোনও প্রয়োজন নাই। প্রিয় সুহৃৎ মৎকৃতই ঘোর বিপদ্ প্রাপ্ত হইয়াছে। অতএব ঔদাসীন্য উচিত নহে। বুঝিয়াছি! আমি ইহার নিষ্ক্রয়রূপে আমার এই নিজদেহ অর্পণ করিব। (সকলের নিষ্ক্রমণ।)

ইতি ষষ্ঠ অঙ্ক।

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(2) (Musing) This is not the time for using sword, as in this matter the hangmen were killed at the outset. Policy bears fruit after an interval of time. No use of it now. Apathy is improper when my friend is in a great calamity caused by no other than myself. I see. I shall offer my own body as his ransom. (Exeunt omnes)

The end of the Act VI.

(3) इह प्रथमं घातकानां विघाते कृते अयं न निस्त्रिंशकाल:। नीति: कालान्तरेण फलं प्रकटयति। अत्र तया किं कार्य्यम्। प्रियसुहृदि मत्कृतामेव घोरां व्यापत्तिं गते औदासीन्यं न युक्तम्। ज्ञातम्। अहमिमां स्वतनुमस्य निष्क्रयं कल्पयामि।

(4) इह अत्र व्यापारे प्रथममादौ घातकानां विघाते नाशे कृते अयं न निस्त्रिंशकाल: खड्गप्रयोगसमय:। अधुनास्त्रप्रयोगेण न जेतव्यमित्यर्थ:। नीति: उपाय: कालान्तरेण दूरवर्त्तिना कालेन फलं प्रकटयति प्रसूते। अत्राधुना तया नीत्या किं कार्य्यं तस्या अत्र न किञ्चित् प्रयोजनम्। प्रियसुहृदि स्नेहार्हे बन्धौ चन्दनदासे मत्कृतामेव घोरां विषमां व्यापत्तिं विपदं गते प्राप्ते औदासीन्यं ताटस्थ्यं न युक्त मुचितम्। ज्ञातं ममेतिशेष:। अहमिमां स्वतनुं निजदेहमस्य निष्क्रयं प्रतिमूल्यं कल्पयामि करोमि।

(5) अस्त्रधारणनीतिप्रयोगावधुना व्यर्थौ। औदासीन्यमपिच बन्धोरीदृश्या विपत्तौ न युज्यते। अतोऽहमात्मानं समर्प्य तं मोक्ष्यामि।

(6) कालान्तरेण—अपवर्गे इति तृतीया। It may be accounted for by प्रकृत्यादित्वात् too.

(7) निष्क्रयम्—निर्+क्रीञ्+अच्। तम्=ransom.

(9) स्रग्धरा वृत्तम्।

(10) काव्यलिङ्गमलङ्कारः।

इति षष्ठः अङ्कः।

सप्तमाऽङ्कः ।

(ततः प्रविशति चाण्डालः ।)

चाण्डालः—ओसलेह ओसलेह । अवेह अवेह ।

जइ इच्छह लक्खिदव्वे पाणे विहवे कुले कलत्ते अ ।

ता पलिहलह विसमं लाआपत्थं सुदूलेण ॥ १ ॥

अविअ—

होदि पुलिसस्स वाही मलणं वा सेविदे अपत्थम्मि ।

लाआपत्थे उण सेविदे सअलं वि कुलं मलदि ॥ २ ॥

ता जदि ण पत्तिज्जह ता एह पेक्खह एअं लाआपत्थकालिणं सेट्ठिचंदनदासं सउत्तकलत्तं वज्झट्ठाणं णीअमाणं। (आकाशे श्रुत्वा) अज्जा किं भणह—अत्थि से कोवि मोक्खोवाओत्ति । अज्जा अत्थि अमच्चरक्खसस्स घरअणं जइ समप्पेदि । (पुनराकाशे) किं भणह एसे सलणागदवच्छले अत्तणो जीविदमेत्तस्स कालणे इदिसं अकज्जं ण कलिस्सदित्ति । अज्जा तेण हि अवधालेह से सुहां गदिं। किं दाणिं तुह्माणं एत्थ पडिआरविआरेण । (क)

(क) अपसरत । अपसरत । अपेतापेत ।

यदि इच्छथ रक्षितव्या, प्राणा विभवः कुलं कलत्रञ्च ।

तत् परिहरत विषमं राजापथ्यं सुदूरेण ॥१॥

अपिच ।

भवति पुरुषस्य व्याधिर्मरणं वा सेवितेऽपथ्ये ।

राजापथ्ये पुन: सेविते सकलमपि कुलं म्रियते ॥२॥

तद् यदि न प्रतीथ तदेत प्रेक्षध्वमेनं राजापथ्यकारिणं श्रेष्ठिचन्दनदासं सपुत्रकलत्रं वध्यस्थानं नीयमानम्। आर्य्याः किं भणथ अस्यास्य कोपि मोक्षोपाय इति। आर्य्या अस्त्यमात्यराक्षसस्य गृहजनं यदि समर्पयति। किं भणथ। एष शरणागतवत्सल आत्मनो जीवितमात्रस्य कारणे ईदृशमकार्य्यं न करिष्यतीति। आर्य्यास्तेन हि अवधारयतास्य सुखां गतिम्। किमिदानीं युष्माकमत्र प्रतीकारविचारेण।

সপ্তম অঙ্ক।

(পাটলিপুত্র—রাজপথ—চণ্ডালের প্রবেশ।)

(1) চণ্ডাল—সর, সর। দূরে যাও, দূরে যাও। যদি প্রাণ, ধন, কুল ও স্ত্রী রক্ষা করিতে ইচ্ছা কর, তবে সুদূরে বিষম রাজানিষ্ট ত্যাগ কর। আরও,—অপথ্য সেবনে লোকের রোগ বা মৃত্যু ঘটে; কিন্তু রাজার প্রতি অনিষ্টাচরণে বংশ সমস্ত নষ্ট হয়। যদি বিশ্বাস না কর, তবে এই রাজানিষ্টকারী সপুত্রকলত্র বধ্যস্থানে নীয়মান শ্রেষ্ঠী চন্দনদাসকে দেখ। (আকাশে শ্রবণপূর্ব্বক) কি বলেন মহাশয়েরা? ইহার মোচনের কোনও উপায় আছে কি? যদি মন্ত্রী রাক্ষসের পরিজন সমর্পণ করে, তবে আছে। (পুনর্ব্বার আকাশে) কি বলেন, ইনি শরণাগতস্নেহকারী। নিজজীবনের জন্য এইরূপ অকার্য্য করিবেন না? মহাশয়েরা তবে ইহার সুগতি স্থির জানিবেন। এখন এবিষয়ে আপনাদের আর প্রতিকারবিচারের আবশ্যক কি?

ACT VII.

Scene—the capital—a highway.

Enter the public executioner.

Executioner—Stand off, sand off. Be off, be off. If you wish to preserve life, wealth, family and wife, avoid at a distance the dreadful treason. Moreover, if some unwholesome diet be taken in, a man may incur disease or death; but if treason be committed the whole family dies. If you doubt, see this treasonous

jeweller led to the place of execution, with his son and wife (To some at a distance as it were) What do you say, gentlemen? Is there any way of his release? Yes, gentlemen, he will be released if he gives up the family of the minister. (Again addressing some at a distance as it were). What do yo say? He, kind to those who take shelter under him, will not perpetrate this misdeed for the sake of only his life Then, gentlemen, mark a blissful course for him. There is no use now of your arguing for his rescue.

(3) अधुना राक्षसेन चन्द्रगुप्तमन्त्रित्वस्य ग्रहणं वर्णयितुं निर्वहणसन्धिपूरणाय सप्तमाङ्कः प्रारभ्यते। राक्षसेन मन्त्रिणा सहायेन चन्द्रगुप्तस्य लक्ष्मीस्थैर्यं हि नाटकस्य प्रधानतमं फलमेव विहितम्। प्रतीथ = प्रति + इण् + लट् थ = विश्वसिथ। अवधारयत = निश्चिनुत। प्रथमद्वितीयश्लोकौ गाथाच्छन्दसा ग्रथितौ।

(ततः प्रविशति द्वितीयचण्डालानुगतो वध्यवेशधारी शूलं स्कन्धेनादाय कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः।)

चन्दनदासः—(सबाष्पम्) हद्धी हद्धी। अम्हारिसाणं वि णिच्चं चारित्तभंगभीरूणं चोरजणोचिदं मरणं होदित्ति णमो किदंतस्स। अहवा ण णिसंसाणं उदासीणेसु इदरेसु वा विसेसोत्ति। तह हि—

मोत्तूण आमिसाइं मरणभएण तिणेहिं जीवंतं।
वाहाणं मुद्धहरिणं हंतुं को णाम णिव्वंधो॥ २॥

(समन्तादवलोक्य।) भो पिअ वअस्स विह्णुदास कहं पडिवअणं वि ण मे पडिवज्जसि। अहवा दुल्लहा ते क्खु माणुसा जे एदस्सिं काले दिट्ठिपथे वि चिट्ठंति। (सबाष्पम्)

एदे अह्मपिअवअस्सा अंसुपादमेत्तकेण किदणिवावसलिला विअ कहं वि पड़िणिव्वत्तमाणा सोअदीणवअणा वाहगुरुआए दिट्ठिए मं अणुगच्छंदि । (इति परिक्रामति ।) (क)

(क) हा धिक् । हा धिक् । अस्मादृशानामपि नित्यचारित्रभङ्गभीरूणां चौरजनोचितं मरणं भवतीति नमः कृतान्ताय । अथवा न नृशंसानामुदासीनेषु इतरेषु वा विशेषोऽस्ति । तथाहि—

मुक्तामिषाणि मरणभयेन तृणैर्जीवन्तम् ।
व्याधाना मुग्धहरिणं हन्तुं को नाम निर्बन्ध ॥२॥

भो प्रियवयस्य विष्णुदास कथं प्रतिवचनमपि न मे प्रतिपद्यसे । अथवा दुर्लभास्ते खलु मानुषा य एतस्मिन् काले दृष्टिपथेपि तिष्ठन्ति । एतेऽस्मत्प्रियवयस्या अश्रुपात-मात्रेण कृतनिवापसलिला इव कथमपि प्रतिनिवर्तमाना शोकदीनवदना वाष्पगुर्व्या दृष्ट्या मा मनुगच्छन्ति ।

(১) (তৎপর দ্বিতীয়চণ্ডালানুগত বধ্যবেশধারী শূলস্কন্ধ স্ত্রীপুত্রসহিত চন্দনদাসের প্রবেশ ।)

চন্দনদাস—(সবাষ্প) হায় ধিক ! হায় ধিক ! প্রত্যহ চরিত্রভঙ্গভয়ে ভীরু আমারও চৌরের তুল্য মৃত্যু হইতেছে। কৃতান্তকে নমস্কার। অথবা নৃশংসদিগের নিকট উদাসীন বা অপর সকলেই তুল্য। এই যে—উপভোগ্য উৎকৃষ্ট বস্তু ত্যাগ করিয়া মরণভয়ে তৃণ দ্বারা জীবিকানির্ব্বাহকারী সরল হরিণদিগকে বধ করিতে ব্যাধগণের নির্ব্বন্ধ কেন ?

(চারিদিকে দর্শনপূর্ব্বক) ওহে প্রিয়বয়স্য বিষ্ণুদাস, প্রতিবাক্যও কেন প্রদান করিতেছ না ? অথবা যাহারা এখন দৃষ্টিপথেও থাকিবে এতাদৃশ লোক দুর্লভ। (সাশ্রু) এই আমার প্রিয়বন্ধুগণ, কেবল অশ্রুপাত দ্বারা যেন আমার শ্রাদ্ধাঞ্জলি প্রদানপূর্ব্বক, অতিকষ্টে ফিরিবার সময় শোকক্লিষ্ট বদনে বাষ্পভারাক্রান্ত চক্ষুদ্বারা আমার গমন নিরীক্ষণ করিতেছে।

(পরিক্রমণ ।)

(2) (Then enter the jeweller with the stake on his shoulder and in the dress of a felon to be executed, followed by his wife and son and another executioner.)

Jeweller—(With tears) Alas ! Alas ! I bow to fate that I too, who have always been afraid of deviation from the right course of my life, am to die the death of a thief ! Or to the cruel, the indifferent, or otherwise are all the same. As for instance, why the hunters are so obstinately perverse in killing the simple deer who live on grass, having avoided flesh ? (Looking on all sides) O my dear friend *Bishnoo Dasa*, why do you not even respond to me ? Or such men are really rare, as will now stand even in sight. (Tearfully) These my dear friends, by only shedding tears, are making their offerings of water to me their dying friend, as it were. They returning in difficulty with sorrowful faces, are following me with their eyes heavy with tears. (Moves)

(3) नित्यचारित्रभङ्गभीरूणाम्=सर्वदा सुचरित्रस्खलनभयभीतानाम् । चरित्रमेव चारित्रम् । प्रज्ञादित्वादण् । कृतान्ताय=दैवाय ।=यमाय वा । कृतान्तौ यमसिद्धान्तदैवाकुशलकर्मस्वित्यमरः । विशेषः=विभेदः । आमिषं मांसम् । पिशितं तरसं मांसं पललं क्रव्यमामिषमित्यमरः । यद्वा आमिषं=भोग्यवस्तु । आमिषं त्वस्त्रियां मांसे तथा स्याद् भोग्यवस्तुनीति केशवः । निर्बन्धः=आग्रहः । गाथाच्छन्दः । अप्रस्तुतप्रशंसालङ्कारः । अप्रस्तुतप्रशंसा स्यादप्रक्रान्तेषु या स्तुतिरिति दण्डी । स्तुतिरित्युपलक्षणम् । कृतित्वाकृतित्वातिशय्यमात्रवर्णनेप्यस्या उत्पत्तेः । कृतनिवापसलिलाः=अर्पितश्राद्धजलाः=कृततर्पणाः । वध्यवेश=consisted of wearing red dress, red garlands and red marks on the body. शूलं स्कन्धेन &=The condemned was made to carry the stake on which he was to be impaled.

चाण्डालः—अज्ज चंदणदास आअदोसि वज्झट्ठाणं । ता विसज्जेहि परिजणं । (क)

चन्दनदासः—कुटुंविणि णिवत्तेहि संपदं सपुत्ता। ण जुत्तं क्खु अदोवरं अणुगच्छिदुं। (ख)

कुटुम्बिनी—(सबाष्पम्) परलोअं पत्थिदो अज्जो ण देसंतरं। (ग)

चन्दनदासः—अज्जे अअं मित्तकज्जेण मे विणासो ण उण पुरिसदोसेण। ता अलं विसादेण। (घ)

कुटुम्बिनी—अज्ज जइ एवं ता दाणिं अकालो कुलजणस्स णिवट्ठिदुं। (ङ)

चन्दनदासः—अह किं ववसिदं कुडुंविणीए। (च)

कुटुम्बिनी—भत्तुणो चलणे अणुगच्छंतीए अप्पाणुग्गहो होदिति। (छ)

(क) आर्य्य चन्दनदास आगतोऽसि वध्यस्थानम्। तद्विसर्जय परिजनम्।

(ख) कुटुम्बिनि निवर्त्तस्व साम्प्रतं सपुत्रा। न युक्तं खल्वतोऽपरमनुगन्तुम्।

(ग) परलोकं प्रस्थित आर्य्यो न देशान्तरम्।

(घ) आर्य्ये अयं मित्रकार्य्येण मे विनाशो न पुनः पुरुषदोषेण। तदलं विषादेन।

(ङ) आर्य्य यद्येवं तदिदानीमकालः कुलजनस्य निवर्त्तितुम्।

(च) अथ किं व्यवसितं कुटुम्बिन्या।

(छ) भर्त्तुश्चरणावनुगच्छन्त्या आत्मानुग्रहो भवतीति।

(1) চণ্ডাল—মাননীয় চন্দনদাস, বধ্যস্থানে আসিয়াছেন। পরিজন বিদায় করুন।

চন্দনদাস—গৃহিণি, পুত্রসহ এইক্ষণ ফিরিয়া যাও। ইহার অধিক অনুগমন উচিত নহে।

কুটুম্বিনী—(সবাষ্প) আপনি পরলোকে যাইতেছেন। দেশান্তরে নহে।

চন্দন—সুচরিত্রে, বন্ধুর জন্য আমার বিনাশ। নিজের দোষে নহে। অতএব কষ্ট বৃথা

কুটুম্বিনী—আর্য্য, যদি তাহাই, তবে পত্নীর পক্ষে ইহা ছাড়িয়া যাইবার সময় নহে।

চন্দন—তবে কি করিতে ইচ্ছা কর ?

কুটুম্বিনী—স্বামীর চরণানুগমনদ্বারা আত্মার প্রতি অনুগ্রহ হউক।

(2) Executioner—Honourable jeweller, you have come to the place of execution. So dismiss your family.

Jeweller—Wife, now return to the house with the son. It is not proper to follow more.

Wife—(Tearfully) Sir, you are leaving this world, not going to any other country.

Jeweller—Dear, I die for a friend and not for any guilt. So there is no use of grief.

Wife—Sir, if so, then it is not the time for the wife to go hence.

Jeweller—Then, what do you mean to do?

Wife—To favour my soul by dying with you.

(3) पुरुषदोषेण = मनुष्येण कारणेन केनचिदपराधेन । व्यवसितं = कर्तुमिष्टम् । =वि+अव+सो+क्तः ।

चन्दनदासः—अज्जे दुव्ववसिदं एदं तुए । अअं पुत्तओ असुणिदलोअसंववहारो वालो अणुगह्निदव्वो । (क)

कुटुम्बिनी—अणुगिह्नंदु णं पसण्णाओ देवदाओ । जाद पुत्तअ पत पच्छिमेसु पिदुणो पादेसु । (ख)

पुत्रः—(पादयोर्निपत्य) ताद किं दाणिं मए ताद विरहिदेण अणुचिट्ठिदव्वं । (ग)

चन्दनदासः—पुत्त चाणक्कविरहिदे देसे वसिदव्वम् । (घ)

चाण्डालः—अज्ज चंदणदास णिखादे शूले । ता सज्जो होहि ॥ (ङ)

कुटुम्बिनी—अज्जा परित्ताअध परित्ताअध। (च)

चन्दनदासः—अज्जे अह्ह किं एत्थ आक्कंदसि। सग्गं गदाणं दाव देवा दुक्खिअं परिअणं अणुकंपदि। अण्णं अ मित्तकज्जेण मे विणासो ण अजुत्तकज्जेण। ता किं हरिसट्ठाणे वि रोदिअदी। (छ)

(क) आर्य्ये दुर्व्यवसितमिदं त्वया। अयं पुत्रकोऽश्रुतलोकसंव्यवहारी बालोऽनुग्रहीतव्यः।

(ख) अनुगृह्णन्त्वेनं प्रसन्ना देवताः। जात पुत्रक पत पश्चिमयोः पितुः पादयोः।

(ग) तात किमिदानीं मया तातविरहितेनानुष्ठातव्यम्।

(घ) पुत्र चाणक्यविरहिते देशे वस्तव्यम्।

(ङ) आर्य्य चन्दनदास निखातः शूलः। तत् सज्जो भव।

(च) आर्य्याः परित्रायध्वं परित्रायध्वम्।

(छ) आर्य्ये अथ किमवाक्रन्दसि। स्वर्गं गतानां तावद्देवा दुःखितं परिजनमनुकम्पन्ते। अन्यच्च मित्रकार्य्येण मे विनाशो नायुक्तकार्य्येण। तत् किं हर्षस्थानेपि रुद्यते।

(I) চন্দনদাস—সুচরিত্রে, তুমি অন্যায্য উদ্যম করিতেছ। এই অশ্রুতলোকভাব শিশু পুত্রকে অনুগ্রহ করিতে হইবে।

স্ত্রী—দেবতারা প্রসন্ন হইয়া ইহাকে অনুগ্রহ করুন। বৎস পুত্র, তোমার পিতার চরণে শেষবারের জন্য পতিত হও।

পুত্র—(পাদপতন) পিতঃ, আপনাকে ছাড়িয়া এখন আমি কি করিব?

চন্দন—পুত্র, যে দেশে চাণক্য নাই, সে স্থানে বাস করিও।

চণ্ডাল—আর্য্য চন্দনদাস! শূল রোপণ করা হইল। সজ্জ হউন।

স্ত্রী—মহাশয়েরা রক্ষা করুন, রক্ষা করুন।

চন্দন—সুচরিত্রে, এখানে চীৎকার করিতেছ কেন? দেবতারাই স্বর্গস্থদিগের দুঃখিত

পরিজনকে দয়া করেন। বিশেষ, মিত্রকার্য্যে আমার মৃত্যু, অপরাধে নহে। অতএব হর্ষস্থলে রোদন কেন ?

(2) Jeweller—Dear, you are ready for an unjust step. This boy, a child, unacquainted with the affairs of the world, is to be helped.

Wife—The gods, taking pity, will bless him. Dear child, fall down at the feet of your father for the last time

Son —(Falling at his father's feet) Father, what shall I do without you ?

Jeweller—Boy, live in a country where there is no *Chanakya.*

Executioner—Honourable jeweller, the stake is planted. Be ready.

Wife—Gentlemen, rescue, rescue

Jeweller—Dear, why do you cry out now ? The gods show kindness to the aggrieved wives of those who are gone to heaven. Besides, my death is for a friend and not by any wicked deeds. Then why do your cry in a matter of joy ?

(3) दुर्व्यवसितम्= अन्याय्य कर्तुमुद्यतम्। पुत्रक.—अनुकम्पायां कन्। जात=वत्स=प्रिय=dear=darling. पश्चिमयो:=अत. परं द्रष्टुमशक्ययो:।

प्रथमश्चाण्डाल:—अले विलपत्त गेह्न चंदनदासं। सअं एव्व परिअणो-गमिस्सदि। (क)

द्वितीयश्चाण्डाल:—अले वज्जलोमा एस गेह्लामि। (ख)

चन्दनदास:—भद्द मुहुत्तं चिट्ठ जाव पुत्तअं संतआमि। (पुत्रं मूर्ध्नि आघ्राय) जाद अवस्सं भविदव्वे विणासे मित्त कज्जं समुव्वहमाणो विणासमणुभवामि। (ग)

पुत्रः—ताद किं एदं वि भणिदव्वं । कुलधम्मो क्खु एसो अम्हाणं । (इति पादयोः पतित) (घ)

चाण्डालः—अले गेह्न एणं । (ङ)

कुटुम्बिनी—(सोरस्ताड़म्) अज्ज परित्ताहि परित्ताहि । (च)

(क) अरे विल्वपत्र गृहाण चन्दनदासम् । स्वयमेव परिजनो गमिष्यति ।

(ख) अरे वज्रलोमन् एष गृह्लामि ।

(ग) भद्र मुहूर्त्तं तिष्ठ यावत् पुत्रकं सान्त्वयामि । जात अवश्यं भवितव्ये विनाशे मित्रकार्य्यं समुद्वहमानो विनाशमनुभवामि ।

(घ) तात किमिदमपि भणितव्यम् । कुलधर्म्मः खल्वेषोऽस्माकम् ।

(ङ) अरे गृहाणैनम् ।

(च) आर्य्य परित्रायस्व परित्रायस्व ।

(1) প্রথম চণ্ডাল—ওরে বিল্বপত্র, চন্দনদাসকে ধর। উহার পরিজন আপনা হইতেই যাইবে।

দ্বিতীয়—ওরে বজ্রলোমন্, এই ধরিতেছি।

চন্দনদাস—ভদ্র, কিছুকাল অপেক্ষা কর। পুত্রকে সান্ত্বনা করিতেছি। (পুত্রের শিরোঘ্রাণ লইয়া) বৎস, যখন মরিতে হইবেই, তখন মিত্রকার্য্য করিয়াই মরিতেছি।

পুত্র—পিতঃ, ইহা বলেন কেন ? ইহা আমাদের কুলধর্ম্ম।

চণ্ডাল—ওরে, উহাকে ধর।

স্ত্রী—(বক্ষে আঘাতপূর্ব্বক) মহাশয়, রক্ষা করুন, রক্ষা করুন।

(2) First Executioner—O friend, seize the jewller. His wife will go then of her own accord.

Second Executioner—Yes, I do.

Jeweller—Friend, tarry a little. Let me console my son.

(Smelling his son on his head) Dear, when the death is sure to follow, I embrace it by doing good to my friend.

Son—Papa, need this be said? This is the custom of our family.

Executioner—O seize him.

Wife—(Beating her breast) Sir, help, help.

(3) समुद्वहमान:=कुर्वन्। भणितव्यम्=वक्तव्यम्। मूर्ध्नि आघ्राय—an ancient custom of the country to smell the head of a dear one by an elder one.

(प्रविश्य पटाक्षेपेण।)

राक्षस:—भवति न भेतव्यम्। भो भो: शूलायतना: न खलु व्यापादयितव्य श्चन्दनदास:।

येन स्वामिकुलं रिपोरिव कुलं दृष्टं विनश्यत् पुरा
मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम्।
आत्मा यस्य वधाय व: परिभवक्षेत्रीकृतोऽपि प्रिय
स्तस्येयं मम मृत्युलोकपदवी वध्यस्रगाबध्यताम्॥ ४॥

(1) (জবনিকাপসরণপূর্ব্বক রাক্ষসের প্রবেশ)।

রাক্ষস—মাননীয়ে, ভয় নাই। ওহে ঘাতকগণ, চন্দনদাসকে মারিও না। যে শত্রুবংশতুল্য পূর্ব্বে প্রভুবংশ বিনষ্ট হইতে দেখিয়াছে,—মহোৎসববৎ বন্ধুব্যসনে যে সুখে আছে,—যে পরাজয়প্রাপ্ত নিজকে তোমাদিগের বধের জন্য প্রিয় মনে করে, সেই আমার মৃত্যুলোকপথস্বরূপ বধ্যমালা বন্ধন কর।

(2) (Enter the minister by tossing the curtain on a side) Minister—Madam, no fear O ye hangmen, do not kill the jeweller. Let the garland of execution be tied on me who have formerly witnessed the destruction of the family of my master

like that of an enemy, and who have stayed in comfort as if in a festival, in the calamity of my friends and who love my soul, though an object of disgrace, for the destruction of you

(3) येन पुरा रिपोः कुलमिव स्वामिकुलं विनश्यत् दृष्टम्, येन मित्राणां व्यसने महोत्सवे इव स्वस्थेन स्थित, यस्य आत्मा परिभवक्षेत्रीकृतोऽपि वो वधाय प्रियः तस्य मम मृत्युलोकपदवी इव वध्यस्रक् आबध्यताम् ।

(4) येन पुरा पूर्वं रिपोः शत्रोः कुलं वंशः इव स्वामिकुलं प्रभुवंशः विनश्यत् अदृश्यतां गच्छत् दृष्टमवलोकितं । येन मित्राणां बन्धूना व्यसने विपदि महोत्सवे इव स्वस्थेन शान्तियुक्तेन स्थितम् । यस्य आत्मा परिभवक्षेत्रीकृतः पराजयाधारः अपि वो युष्माकं वधाय निहननाय प्रियः स्नेहार्हः । तस्य मम मृत्युलोकपदवी मृत्युलोकस्य सरणिः इव वध्यस्रक् वधार्हस्य जनस्य देहे आसङ्क्तव्या या माला सा आबध्यतामासज्यताम् ।

(5) अहं पुरा स्वामिवंशविनाशं मित्रविपदं दृष्टवान् । कौलूताद्या बन्धवो घातकजनाश्च मत्कृते व्यापादिताः । एवम्भूतं मां वध्यजनोचितमालया विभूषितं कृत्वा मारयत ।

(6) शूलमायतन माश्रयो येषां ते शूलायतनाः । शूलं व्यवहृत्य ये जीवन्ति ते । वध्यस्रक्=वध्यस्य स्रक् । सृज् + क्विन् । स्रग्दिगित्यादिना ।

(7) मृत्युलोकपदवी=road to the realms of death अयन वर्त्म मार्गोऽध्वा पन्थाश्च पदवीसृति रित्यमरः ।

(9) शार्दूलविक्रीडितं वृत्तम् ।

(10) उपमा ।

चन्दनदासः—(सवाष्पं विलोक्य) अमच्च किं एदं । (क)

राक्षसः—त्वदीयसुचरितैकदेशस्यानुकरणं किलैतत् ।

चन्दनदासः—अमच्च सव्वं वि इमं पआसं णिप्फलं करंतेण तुए किं अणुचिट्ठिदं । (ख)

राक्षसः—सखे स्वार्थ एवानुष्ठितः। (ख) कृतमुपालम्भेन। भद्रमुख निवेद्यतां दुरात्मने चाणक्याय।

चाण्डालः—किं त्ति। (ग)

(क) अमात्य किमेतत्।

(ख) अमात्य सर्वमपीमं प्रयासं निष्फलं कुर्वता त्वया किमनुष्ठितम्।

(ग) किमिति।

(1) चन्दन—(সাশ্রু দর্শনপূর্ব্বক) মন্ত্রিন্ এ কি !

রাক্ষস—ইহা তোমার সুচরিত্রের একাংশের অনুকরণ বটে।

চন্দন—অমাত্য, এই সকল যত্নই নিষ্ফল করিয়া আপনি ইহা কি করিলেন ?

রাক্ষস—সখে, নিজ হিতই করিয়াছি। তিরস্কার বৃথা। ওহে সাধুশ্রেষ্ঠ, দুরাত্মা চাণক্যকে বল।

চণ্ডাল—কি বলিব ?

(2) Jeweller—(Tearfully looking) What is this, minister?

Minister—Really an imitation of a portion of your noble conduct.

Jeweller—Minister, what have you done by spoiling all these efforts ?

Minister—Friend, it is my self-interest. No use of remonstrance. O the head of the good, inform the wicked counsellor.

Executioner—What is to be informed ?

(3) स्वार्थः=आत्महितं तव रक्षणरूपं निजमरणरूपञ्च। इत्थं पराभूतस्याधुना मरणमेव मम वरम् इत्ययं स्वार्थः।

राक्षसः—

दुष्कालेपि कलावसज्जनरुचौ प्राणैः परं रक्षता
नीतं येन यशस्विनातिलघुता मौशीनरीयं यशः।

**बुद्धानामपि चेष्टितं सुचरितैः क्लिष्टं विशुद्धात्मना
पूजार्होऽपि स यत्कृते तव गतः शत्रुत्वमेषोऽस्मि सः ॥५॥**

(1) রাক্ষস—এই জনগণের অপ্রিয় দুষ্ট কলিতে প্রাণদ্বারা অন্যকে রক্ষা করিয়া যশস্বী যিনি শিবিরাজযশঃকে অতি লঘু করিয়াছেন এবং যে বিশুদ্ধাত্মা সুচরিত দ্বারা বৌদ্ধদিগের ক্রিয়াকেও পরাভব করিয়াছেন, সেই লোক, পূজার্হ হইয়াও যাহার জন্য ত্বদীয় শত্রুত্ব প্রাপ্ত হইয়াছিল, আমি সেই।

(2) Minister—I am he for whom this person fit for worship has incurred your enmity This is the famous person who at the cost of his own life, protected another in this evil iron age disliked by men and thereby reduced much the glory of the king *Sibi* He of pure soul has also eclipsed, by his good conduct, the deeds of the followers of the Budhistic religion.

(3) असज्जनरुचौ दुष्काले कलौ अपि प्राणैः परं रक्षता विशुद्धात्मना येन औशीनरीयं यशः अतिलघुतां नीतं, सुचरितैः बुद्धानामपि चेष्टितं क्लिष्टं, पूजार्होऽपि स यत्कृते तव शत्रुत्वं गतः एष सः अस्मि।

(4) असत्यः जनरुचयो यस्मिन्। यद्वा जनानां रुचिरिच्छा जनरुचिः। अविद्यमाना जनरुचिर्यस्मिन् तस्मिन् दुष्काले दुष्टसमये कलौ अपि प्राणैर्जीवनेन परमन्यं रक्षता परित्रायमाणेन विशुद्धात्मना साधुवृत्तेन यशस्विना कीर्त्तिमता येन औशीनरीयं शिविसम्बन्धि यशः अतिलघुतां नीतं प्रापितं। सुचरितैः बुद्धानामपि चेष्टितं कर्म्म क्लिष्टं मलिनीकृतमाच्छादितं पराभूतमितियावत्। पूजार्होऽपि स यस्य मम राक्षसस्य कृते निमित्ते तव चाणक्यस्य शत्रुत्वं गतः प्राप्तः एष सः अस्मि। शिविना कृतयुगे कपोतस्य रक्षा कृता। अयन्तु कलावपि मां रक्षितवानिति। बुद्धा अपि अत्यर्थं दयालवइति प्रसिद्धम्। अनेन तेषां दयालुत्वमपि कृशीकृतमित्यर्थः।

(5) यो महांश्चन्दनदासः साधु रक्षिन् कलौ अपि अतिसुकृतेन सर्वथा विराजमानः त्वद्द्वेषमगमद् यस्य निमित्तं सोऽहमत्र वर्त्ते।

(6) औशीनरीयम्=उशीनरस्यापत्यं पुमान् औशीनरः। तस्येदमित्यौशीन-

रीयम् । वृद्धाच्छ इति छः । शिवि was the son of उशीनर, a king of काशी ।

दुष्काले=इदुदुपधस्य चाप्रत्ययस्येति षत्वम् । दुःशब्दस्यात्र नोपसर्गत्वम् । क्रियायोगाभावात् ।

पूजार्हः=पूजामर्हतीति । अर्ह इत्यच् । अणोपवादः । स्त्रियां विशेषः । पूजार्हा ।

बुद्धानाम्=अत्र लक्षणया बुद्धधर्मावलम्बिषु बुद्धशब्दस्य प्रयोगः । यथा रघ्वपत्ये रघुशब्दः । Cf : रघूणामन्वयं वक्ष्येइति कालिदासः । निरुध्यमाना यदुभिः पदे पदइति माघश्च ।

(9) शार्दूलविक्रीडितं वृत्तम् ।

(12) शचुत्वमित्यत्र वध्यत्वमिति क्वचित् पाठः ।

(14) The third line in the stanza specifying some praise to the Buddhists, shows that they were then likely very powerful and the poet intended to please some of them by such an honourable mentioning They were either really very good or in some high positions.

प्रथमश्चाण्डालः—अले विल्लपत्तअ तुमं दाव चंदनदासं गेह्लिअ इह एदस्स मसाणपादपस्स छाआए मुहुत्तं चिट्ठ जाव अहं चाणक्कस्स णिवेदेमि गिह्णीदो अमच्चरक्खसेत्ति । (क)

द्वितीयः—अले वज्जलोमा गच्छ । (इति सपुत्रदारेण चन्दनदासेन सह निष्क्रान्तः ।) (ख)

प्रथमः—एदु अमच्चो । (राक्षसेन सह परिक्रम्य) अत्थि एत्थ कोवि । णिवेदेह दाव णंदकुलणगकुलिसस्स मोलिअकुलपड़िट्ठावकस्स अज्ज चाणक्कस्स । (ग)

राक्षसः—(स्वगतम्) एतदपि नाम श्रोतव्यम् ।

चाण्डालः—एसो अज्जणीदिसंजमिदवुद्धिपलिसले गिह्नीदे अमच्चरक्खसेत्ति । (घ)

(क) अरे विल्वपत्रक त्वं तावच्चन्दनदासं गृहीत्वा इहैतस्य श्मशानपादपस्य च्छायायां मुहूर्त्तं तिष्ठ यावदहं चाणक्याय निवेदयामि गृहीतोऽमात्यराक्षस इति।

(ख) अरे वज्रलोमन् गच्छ ।

(ग) एत्वमात्यः । अस्त्यत्र कोपि । निवेदय तावन्नन्दकुलनगकुलिशाय मौर्य्यकुलप्रतिष्ठापकायार्य्यचाणक्याय ।

(घ) एष आर्य्यनीतिसंयमितबुद्धिपरिसरो गृहीतोमात्यराक्षस इति।

(1) প্রথম চণ্ডাল—অরে বিল্বপত্র, তুই তবে চন্দনদাসকে ধরিয়া এই শ্মশান-বৃক্ষচ্ছায়ায় কিছু কাল থাক। আমি চাণক্যকে গিয়া বলি যে মন্ত্রী রাক্ষসকে ধরিয়াছি।

দ্বিতীয়—ওরে বজ্রলোম, যা। (সপুত্রদার চন্দনদাসের সহ নিষ্ক্রান্ত!)

প্রথম—আসুন অমাত্য। (রাক্ষসের সহিত পরিক্রমণ) এখানে কে আছে? নন্দবংশ পর্ব্বতবজ্রস্বরূপ মৌর্য্যবংশপ্রতিষ্ঠাপক আর্য্য চাণক্যকে বল—

রাক্ষস—(স্বগত) হায় ইহাও শুনিতে হইল!

চণ্ডাল—আর্য্যনীতিসমাবদ্ধবুদ্ধিবিস্তার মন্ত্রী রাক্ষস ধৃত হইয়াছে।

(2) First Executioner—Hark friend, wait a moment here in the shade of this tree in the cemetery till I inform the counsellor that the minister has been secured.

Second—Well, go. (Exit with the jeweller, his wife and his son.)

First—Come, Sir. (Advancing with the minister) Who is here? Inform the honourable counsellor, the establisher of the dynasty of the present king and the thunderbolt to the mountainlike family of *Nanda*—

Minister—(Aside) Alas! This is also to be heard!

First—That the minister whose course of intellect was reduced by the policy of his honour, has been apprehended.

(3) मौर्य्यकुलप्रतिष्ठापकाय=मौर्य्यकुलस्य प्रतिष्ठापकस्तस्मै । षष्ठीसमासः । तृजकाभ्यां कर्त्तरीति निषेधस्त्वनित्यः । तत्प्रयोजको हेतुश्चेति निर्द्देशाज् ज्ञापकात् ।

(ततः प्रविशति जवनिकावृतशरीरो मुखमात्रदृश्यश्चाणक्यः ।)

चाणक्यः—भद्र कथय कथय ।

केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्ते शिखी

पाशैः केन सदागतेरगतिता सद्यः समासादिता ।

केनानेकपदानवासितसटः सिंहोऽर्पितः पञ्जरे

भीमः केन च नैकनक्रमकरो दोर्भ्यां प्रतीर्णोऽर्णवः ॥ ६ ॥

(1) (তৎপর জবনিকাবৃতদেহ মুখমাত্রদৃশ্য চাণক্যের প্রবেশ)।

চাণক্য—ভদ্র, বল, বল,—কে বস্ত্রান্তদ্বারা অত্যুচ্চশিখাসমূহ পিঙ্গল অগ্নিকে আবৃত করিয়াছে ; কে রজ্জুদ্বারা সদ্যঃ বায়ুর গতিরোধ করিয়াছে ; কে গজমদসুরভিকেসর সিংহকে পঞ্জরে রাখিয়াছে ; কেবা বহুনক্রমকরভীষণ সমুদ্র বাহুদ্বারা উত্তীর্ণ হইয়াছে ?

(2) (Enter the royal counsellor with his face only visible and with the other parts of his body covered with the curtain.)

Counsellor—Good man, tell me, tell me, who bound with the skirt of his clothes the fire red with high flames ? Who stopped just now the course of the wind with ropes ? Who kept the lion with manes scented with the ichor of elephants, in the cage and who crossed the dreadful ocean full of crocodiles and and alligators, with his arms ?

(3) केन पटान्ते उत्तुङ्गशिखाकलापकपिलः शिखी बद्धः ? केन सद्यः पाशैः सदागते रगतिता समासादिता ? केन पञ्जरे अनेकपदानवासितसटः सिंहः अर्पितः ? केन च दोर्भ्यां भीमः नैकनक्रमकरः अर्णवः प्रतीर्णः ?

(4) केन पटान्ते वस्त्रान्ते उत्तुङ्गाना मुच्चानां शिखानां कलापैः समूहैः कपिलः पिङ्गलः शिखी वह्निः बद्धः रचितः ? केन सद्यः सपदि पाशै रज्जुभिः सदागतेः

पवनस्य अगतिता गमननिवृत्तिः समासादिता प्रापिता। केन पञ्जरे अनेकपानां गजानां दानेन मदेन वासिताः सुरभिताः सटाः केसरा यस्य स सिंहः अर्पितः स्थापितः। केन दोर्भ्यां बाहुभ्यां भीमो भयङ्करः। नैकाः नक्रमकरा यस्मिन् स बहुनक्रमकरः अर्णवः समुद्रः प्रतीर्णः अतिक्रान्तः।

(5) राक्षसग्रहणं वस्त्रेणाग्निबन्धनं रज्ज्वा वायुगतिवारणं महाबलस्य सिंहस्य पञ्जरे अर्पणं बाहुभ्यां समुद्रतरणं यथा तथा सर्वथा दुष्करम्।

(6) नैक &=नञर्थेन नशब्देनाव्ययेन बहुव्रीहिः। अनेकाभ्यां द्वाभ्यां नासिकया मुखेन चेत्यर्थः। पिबन्तीति अनेकपा गजाः। अर्णांसि जलानि सन्त्यस्येति अर्णवः। अर्णसो लोपश्चेति सकारलोपः।

(7) सटा जटाकेसरयोरिति विश्वः।

(9) शार्दूलविक्रीडितं वृत्तम्।

(10) निदर्शनालङ्कारः।

(12) भीमः केन चलैकनक्रमकर इति वा पाठः। तत्र चलाः चञ्चला एके मुख्या विपुला इति यावत्। नक्राश्च मकराश्च यत्रेत्यर्थः।

चाण्डालः—णोदिणिउणबुद्धिणा अज्जेण। (क)

चाणक्यः—मा मैवम्। नन्दकुलविद्वेषिणा दैवेनेति।

राक्षसः—(स्वगतम्) अयं स दुरात्मा अथवा महात्मा:।

आकरः सर्व्वशास्त्राणां रत्नानामिव सागरः।
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम्॥ ७॥

चाणक्यः—(विलोक्य सहर्षं स्वगतम्।) अये अयमसावमात्यराक्षसः। येन महात्मना

गुरुभिः कल्पनाक्लेशैर् दीर्घजागरहेतुभिः।
चिरमायासिता सेना वृषलस्य मतिश्च मे ॥८॥

(जवनिकां करेणापनीयोपसृत्य च।) भो अमात्य राक्षस ,विष्णुगुप्तोऽहमभिवादये।

(क) नीतिनिपुणबुद्धिनार्य्येण।

(1) নীতিনিপুণবুদ্ধি মহাশয়কর্তৃক।

চাণক্য—তাহা নহে, তাহা নহে।—বল যে নন্দবংশদ্বেষি দৈব কর্তৃক।

রাক্ষস—(স্বগত) এই সেই দুরাত্মা অথবা মহাত্মা চাণক্য। সাগর যেরূপ রত্নের, তদ্রূপ ইনিও সর্ব্বশাস্ত্রের আকর। আমি বিদ্বেষযুক্ত হইয়া ইঁহার গুণে পরিতুষ্ট হইতেছি না।

চাণক্য—(দেখিয়া আহ্লাদে স্বগত) এই যে অমাত্য রাক্ষস। এই মহাত্মা অত্যন্ত জাগরণকারণস্বরূপ কঠিন চিন্তাক্লেশে দীর্ঘকাল আমার বুদ্ধিও চন্দ্রগুপ্তের সেনাকে কষ্ট দিয়াছেন। (হস্তদ্বাবা জবনিকাপসরণপূর্ব্বক আগমন করিয়া) হে মন্ত্রিন্ রাক্ষস! আমি চাণক্য, নমস্কার করিতেছি।

(2) Executioner—By your honourable self of sharp intellect in policy.

Counsellor—Not so, not so. Say by fate hating the race of *Nanda*.

Minister—(Aside) This is the wicked or virtuous counsellor, a mine of all sciences as the ocean is of all gems. I, out of envy, am not contented with his virtues.

Counsellor—(Looking and joyfully aside) Lo, here is the minister! By this nobleminded person, my intellect and the troops of the Low-born were long tired by immense troubles of devising plans causing protracted wakefulness. (Approaching by moving aside the curtain) O minister, I *Bisnoo Gupta* salute you.

(3) आकर इति—अनुष्टुब् वृत्तम्। उपमालङ्कारः। कल्पनाक्लेशैः=the troubles of constant mental work and of preparations.

राक्षसः—(स्वगतम्) अमात्य इति लज्जाकरमिदानीं विशेषणम्। (प्रकाशम्) विष्णुगुप्त न मां चाण्डालस्पर्शदूषितं स्प्रष्टुमर्हसि।

चाणक्यः—भो अमात्यराक्षस नेमौ चाण्डालौ। अयं खलु दृष्ट एव भवता सिद्धार्थको नाम राजपुरुषः। योप्यसौ द्वितीयः सोपि समिद्धार्थको नाम राजपुरुष एव। शकटदासोपि तपस्वी तं तादृशं लेखमजानन्नेव कपटलेखं मया लेखित इति।

राक्षसः—(स्वगतम्) दिष्ट्या शकटदासं प्रत्यपनीतो विकल्पः)

(1) রাক্ষস—(স্বগত) অমাত্য উপাধি এইক্ষণ লজ্জাকর। (প্রকাশে) বিষ্ণুগুপ্ত, আমি চাণ্ডালস্পর্শদূষিত। আমাকে স্পর্শ করিবেন না।

চাণক্য—হে অমাত্য রাক্ষস, এই দুইজন চণ্ডাল নহে। এই লোকটী রাজপুরুষ সিদ্ধার্থক। ইহাকে আপনি দেখিয়াছেন। দ্বিতীয়ও একজন রাজপুরুষ। নাম সমিদ্ধার্থক। হতভাগ্য শকটদাসদ্বারাও ঐ পত্র না জানাইয়াই কপটভাবে আমাকর্তৃক লেখান হইয়াছিল।

রাক্ষস—(স্বগত) ভাগ্যে শকটদাসের প্রতি সন্দেহ দূরীভূত হইল।

(2) Minister—(Aside) The title of minister now causes shame. (Aloud) Counsellor, do not touch me. I am defiled and made impure by the touch of the executioners.

Counsellor—Well, minister, these two are not the professional hangmen. This man is an officer. You have seen him. His name is *Siddharthaka.* The other too is also an officer named

Samiddharthaka. The poor manager too was made to write that letter deceitfully by myself while he did not know that it was written for cheating.

Minister—(Aside) Luckily my suspicion about the manager is removed

(3) स्प्रष्टुम्=धर्त्तुम्=स्पृश्+तुमुन्। पक्षे स्पर्ष्टुम्। अस्पृक्षत्, अस्प्राक्षीत्, अस्पार्क्षीत्। कपटलेखम्=कपट लेखो यस्मिन्निति तम्। लेख इति घञन्तः। णमुलन्ते तु कपट इव लेखित इति उपमाने कर्मणि चेति स्यात्। तन् न रुचिरम्।

चाणक्यः—किं बहुना। एष संक्षेपतः कथयामि।
भृत्या भद्रभटादयः स च तथा लेखः स सिद्धार्थक-
स्तच्चालंकरणत्रयं स भवतो मित्रं भदन्तः किल।
जीर्णोद्यानगतः स चापि पुरुषः क्लेशः स च श्रेष्ठिनः
सर्व्वोऽसौ मम—(इत्यर्द्धोक्ते लज्जां नाटयन्)
सर्व्वोऽसौ वृषलस्य वीर भवता संयोगमिच्छोर्नयः॥ ८॥
तदयं वृषलस्त्वां द्रष्टुमिच्छति।

(১) চাণক্য—অধিক বলার প্রযোজন কি? এই সংক্ষেপে বলিতেছি। হে বীর! সেই ভদ্রভটাদি ভৃত্যগণ, সেই পত্র, ঐ সিদ্ধার্থক, ঐ অলঙ্কারত্রয়, আপনার মিত্র সেই পরিব্রাজক, পুরাতনোপবনস্থ ঐ লোক, চন্দনদাসের ক্লেশ ইত্যাদি সকলই আমার—(ইহা অর্দ্ধোক্তিপূর্ব্বক লজ্জাপ্রকাশ।) সকলই বৃষলের আপনার সহিত সংযোগ ইচ্ছায় চেষ্টা। এইক্ষণ রাজা আপনার দর্শনের ইচ্ছা করেন।

(2) Counsellor—Why shall I discourse long? here do I briefly say. Those servants *Bhadra Bhata* and others, that letter so prepared, that spy, those three ornaments, that recluse your friend, that man too met with in the old garden,—the difficulties

of the jeweller,—all these are my—(Checking his statement in abashment)—the king's devices,. Oh valiant Sir, in the wish of securing your alliance. So the king wishes to see you.

(3) हे वीर भद्रभटादयो भृत्याः, तथाच स लेखः, स सिद्धार्थकः, तच्चालङ्करणत्रयं, स किल भवतो मित्रं भदन्तः, जीर्णोद्यानगतः स पुरुषश्चापि, श्रेष्ठिनः स क्लेशश्च, सर्व्वोऽसौ मम (पक्षे) वृषलस्य भवता संयोगमिच्छोर् नयः ।

(4) भदन्तः—जैनपरिव्राजकः । श्रेष्ठिनः= चन्दनदासस्य । संयोगमिच्छोः= संयुयुक्षोः

(9) शार्द्दूलविक्रीडितं वृत्तम् ।

(12) भृत्या इत्यत्र ये ते इति । चापि पुरुष इत्यत्र स चार्त्तपुरुष इति पाठान्तरे ।

राक्षसः—(स्वगतम्) का गतिः । एष पश्यामि ।

(ततः प्रविशति राजा विभवतश्च परिवारः ।)

राजा—(स्वगतम्) विनैव युद्धादार्य्येण जितं दुर्जयं परबलमिति लज्जित एवास्मि । मम हि—

फलयोग मवाप्य सायकानां
विधियोगेन विपक्षतां गतानाम् ।
न शुचेव भवत्यधोमुखानां
निजतूणीशयनव्रतं प्रतुष्ट्यै ॥ १० ॥

(1) রাক্ষস—(স্বগত) উপায় কি ? এই দেখিতেছি ।

(যথোপযুক্তরূপে পরিজনসহ রাজার প্রবেশ ।)

রাজা—(স্বগত) যুদ্ধ বিনাই আর্য্য দুর্জ্জয় শত্রুবল জয় করিয়াছেন বলিয়া লজ্জাই হইতেছে । যেহেতু—বিপক্ষতাপ্রাপ্ত বাণগুলি বিধিবশে ফলপ্রাপ্ত হইয়া, শোকেই যেন অধোমুখে থাকিয়া তূণীরে অবস্থান করাতে আমার সন্তোষ হইতেছে না ।

(2) Minister—(Aside) No help. So I see.

(Enter the king with proper attendants.)

King—(Aside) My honourable guardian has defeated the invincible force of the enemy even without a fight. So I am truly ashamed.

For, the lying down in their own quiver of the arrows, being ready to be inimical (or provided with the feathers of the birds) and getting success fortunately (or being furnished with sharp edges) and bending down in grief as it were, is not pleasing to me.

(3) विपक्षतां गतानां विधियोगेन फलयोग मवाप्य शुचेवाधोमुखानां सायकानां निजतूणीशयनव्रतं प्रतुष्ट्यै न भवति ।

(4) विपक्षतां शत्रुतां गतानां प्राप्तानां शत्रुनाशकरणोद्यतानामित्यर्थः । पक्षिणां कङ्कनामकपक्षिणां पक्षतां गरुत्तां गतानां कङ्कपत्रयुक्तानां । विधियोगेन दैव-घटनेन भाग्येन फलयोगं सुसिद्धिं पक्षे तीक्ष्णधारत्वमवाप्य शुचेव दुःखेनेव । आत्मोद्यमव्यतिरेकेण फललाभादित्यर्थः । अधोमुखानां लज्जयेति भावः । सायकानां शराणां निजतूणीशयनव्रतं स्वेषुधिस्थितिकर्म्म प्रत्युष्ट्यै सन्तोषाय । क्लृपि सम्पद्यमाने चतुर्थी वक्तव्येति चतुर्थी । न भवति ।

(5) मम वाणाः युद्धोद्यता अपि तद्व्यापारं विना लब्धफला अतएव दुःखेनाधो-मुखा इव निजतूणीरे स्थित्वा न मां तोषयन्ति ।

(9) वैतालीयं नाम छन्दः । षड् विषमेऽष्टौ समे कलास्ताश्च समे स्युर्निरन्तराः । न समात्र पराश्रिता कला वैतालीयेऽन्ते रलौ गुरुः । इति लक्षणात् । The first and the third verses contain six मात्रा and the second and fourth eight each, followed by a र गण and a short and a long vowel.

(10) उत्प्रेक्षा ।

(12) अनियोगेन विलक्षतामिति स्वयुचैवेति व्रतप्रतिष्ठेति च पाठान्तराणि। विलक्षतां विस्मयमित्यर्थः। विलक्षो विस्मयान्वित इत्यमरः।

अथवा

विगुणीकृतकार्मुकोपि जेतुं
भुवि जेतव्यमसौ समर्थ एव।
स्वपतोपि ममेव यस्य तन्त्रे
गुरवो जाग्रति कार्य्यजागरूकाः॥ ११॥

(चाणक्यमुपसृत्य) आर्य्य चन्द्रगुप्तः प्रणमति।

(1) অথবা নিদ্রাযুক্ত হইলেও, আমার তুল্য যাহার রাজ্যব্যাপারচিন্তাতে, কার্য্যে জাগরূক গুরুবা জাগরিত থাকেন, সে ভূমণ্ডলে শিথিলগুণকার্ম্মুক হইলেও, জেতব্যকে জয় করিতে সমর্থ হয় বটে। (নিকটে আসিয়া) গুরো, চন্দ্রগুপ্ত প্রণাম করিতেছে।

(2) Or one whose preceptors like mine, able in works, are wakeful in one's affairs of state, is able though sleeping and with unstringed bow, to conquer in this earth, him who is to be conquered (Approaching) Sir, I bow

(3) ममेव स्वपतोपि यस्य तन्त्रे कार्य्यजागरूका गुरवो जाग्रति असौ विगुणीकृतकार्मुकोपि भुवि जेतव्यं जेतु समर्थ एव।

(4) ममेव स्वपतः निद्रायुक्तस्यापि यस्य तन्त्रे राष्ट्रचिन्तायां कार्य्यजागरूकाः कर्म्मावहिता गुरव उपदेशका जाग्रति असौ विगुणीकृतकार्मुकोपि अकृतमौर्वीकबन्धापि भुवि पृथ्व्यां जेतव्यं जयार्हं जेतु पराभवितुं समर्थः शक्त एव।

(5) स्वयमनवहितोपि यदि हितैर्जनैर्मम यथा तथा सर्वं कुशलाकुशलं चिन्त्यते तर्हि रिपुपराभवाय जनः क्षमते।

(6) कार्य्यजागरूकाः = कार्य्ये जागरूकाः। जागरूक इति ऊकः। जागृ + ऊकः ते। जागर्त्ति। जजागार, जागराञ्चकार &। अजागरीत्। जागरितः। जाग्रत्। जाग्रति = जागृ + लट् झि।

(8) कार्मुकेण समर्थेन (भूयते) गुरुमपि जागर्य्येति कार्य्यजातमत्र्कः।

(9) वैतालीयं छन्दः।

(10) उपमा।

चाणक्यः—सम्पन्नास्ते सर्वाशिषः। तदभिवादयस्व तत्रभवन्त ममात्यमुख्यम्।

राक्षसः—(स्वगतम्) योजितोऽनेन सम्बन्धः।

चाणक्यः—(राजानमुपसृत्य) अयममात्यराक्षसः प्राप्तः। प्रणमैनम्।

राजा—(राक्षसमुपसृत्य) आर्य्य चन्द्रगुप्तः प्रणमति।

राक्षसः—(विलोक्य स्वगतम्) अये चन्द्रगुप्तः। य एष—

बाल एव हि लोकेऽस्मिन् सम्भावितमहोदयः।
क्रमेणारूढ़वान् राज्यं यूथैश्वर्य्यमिव द्विपः॥ १२॥

(प्रकाशम्) राजन् विजयस्व।

(1) চাণক্য—তোমার সকল আশাই পূর্ণ হইয়াছে। পূজনীয় মন্ত্রিশ্রেষ্ঠকে প্রণাম কর।

রাক্ষস—(স্বগত) এতদ্দ্বারা সম্পর্ক ঘটিল।

চাণক্য—(রাজার নিকটে যাইয়া) এই মন্ত্রী রাক্ষস উপস্থিত। প্রণাম কর।

রাজা—(রাক্ষসসমীপে গমনপূর্ব্বক) মহাশয়, চন্দ্রগুপ্ত প্রণাম করিতেছে।

রাক্ষস—(দর্শনপূর্ব্বক স্বগত) এই যে চন্দ্রগুপ্ত,—এই পৃথিবীতে বাল্যাবস্থায়ই ইহার উন্নতি সম্ভাবিত হইয়াছিল। ক্রমে ইনি, গজ যেমন যূথাধিপত্য প্রাপ্ত হয়, তদ্রূপ রাজ্যাধিপ হইয়াছেন। (প্রকাশ্যে) রাজন্, আপনার বিজয় হউক।

(2) Counsellor—All your wishes are fulfilled. Bow to the honourable chief minister.

Minister—(Aside) Thus the connection is established.

Counsellor—(Approaching the king) Here is the minister present. Bow to him.

King—(Approaching the minister) Sir, I bow to you.

Minister—(Looking and aside) Here is the king. It is he whose great eminence was guessed even in his childhood. Gradually, like an elephant obtaining supremacy over a herd of its class, he has obtained sovereignty. (Aloud) May you triumph, Oh king.

(3) अभिवादयस्व=प्रणम। तत्रभवन्तम्=पूजनीयम्। इतराश्चोपि इत्यत्र स्त्रिति तल्। सुप्सुपेति समासः। सम्भावितमहोदयः = अनुमापितात्यन्तोन्नतिः। यूथैश्वर्य्यम्=यूथाधिपत्यम्। अनुष्टुप्। उपमालङ्कारः।

राजा—आर्य्य

जगतः किं न विजितं मयेति प्रविचिन्त्यताम्।

गुरौ षाड्गुण्यचिन्तायामार्य्ये त्वयि च जाग्रति॥ १३॥

राक्षसः—(स्वगतम्) स्पृशति मां भृत्यभावेन कौटिल्य-शिष्यः। अथवा विनय एवैष चन्द्रगुप्तस्य। मत्सरस्तु मे विपरीतं कल्पयति। सर्व्वथा स्थाने यशस्वी चाणक्यः। कुतः—

(1) রাজা—মহাশয়, যখন পূজনীয় আপনিও আমার গুরুদেব, সন্ধিবিগ্রহ প্রভৃতি ষাড়্গুণ্য চিন্তাতে জাগরিত আছেন, তখন জগতের কোন্ বস্তু আমি জয় না করিয়াছি, চিন্তা করুন।

রাক্ষস—(স্বগত) চাণক্যশিষ্য আমাকে ভৃত্যভাবে উপহাস করিতেছে। অথবা ইহা চন্দ্রগুপ্তের নম্রতাই বটে। আমি বিদ্বেষবশতঃ উহার বিপরীত কল্পনা করিতেছি। বস্তুতঃ সকল প্রকারেই চাণক্য যশস্বী। কারণ—

(2) King—Sir, think what I have not conquered of the world when you and my preceptor, the two venerable persons, are awake in thinking of the six expedients for me?

Minister—(Aside) The disciple of the counsellor is jeering me as a dependent. Or this is really the king's humility. But my

envy makes me imagnie it otherwise. The counsellor, is, however, by all means deserving of reputation. For,

(3) षाड्गुण्यचिन्तायां=सन्धिविग्रहादिषड्गुणप्रयोगविषये। षाड्गुण्यमिति चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ्। सन्धि र्ना विग्रहो यानमासनं द्वैधमाश्रय इति षड्गुणाः। प्रविचिन्तय त्वमहं विजितवानिति कर्त्तरि। अनुष्टुब् वृत्तम्। Notice the badness of the metre, षष्ठ being लघु here. भृत्यभावेन=like a dependant=प्रेष्यवत्=like a servant, स्मयति=उपहसति। धातूनामनेकार्थत्वात्। जगतः=शेषे षष्ठी।

द्रव्यं जिगीषुमधिगम्य जड़ात्मनोपि
नेतुर्यशस्विनि पदे नियतं प्रतिष्ठा।
अद्रव्यमेत्य भुवि शुद्धनयोपि मन्त्री
शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या ॥ १४ ॥

(1) পৃথিবীতে উপযুক্ত জয়োদ্যোগী পুরুষ প্রাপ্ত হইলে, মূর্খ পরিচালকেরও যশোবিশিষ্ট স্থানে নিশ্চিত স্থিতি ঘটে। বিশুদ্ধনীতি মন্ত্রী অনুপযুক্তকে প্রাপ্ত হইলে নষ্টাশ্রয় হইয়া কূলজাত বৃক্ষতুল্য পতিত হয়।

(2) In this world even a dull-headed leader comes surely to a position of fame, if he gets a fit person desirous of conquest. But a minister, though of right policy, drops down in the manner of a tree on a bank, losing his position, if he works for an unfit person.

(3) भुवि द्रव्यं जिगीषुमधिगम्य जड़ात्मनोऽपि नेतुर्यशस्विनि पदे प्रतिष्ठा नियतं (स्यात्)। शुद्धनयोपि मन्त्री अद्रव्यमेत्य शीर्णाश्रयः कूलजवृक्षवृत्त्या पतति।

(4) भुवि पृथ्व्यां द्रव्यमुपयुक्तं जिगीषुं जयोद्योगिनं पुरुषमधिगम्य लब्ध्वा जड़ात्मनो मन्दबुद्धेरपि नेतुः परिचालकस्य यशस्विनि प्रशंसापरे पदे स्थाने प्रतिष्ठा स्थितिर्नियतं निश्चितं स्यादिति शेषः। शुद्धनयः विशुद्धनीतिरपि मन्त्री सचिवः अद्रव्यमयोग्यपुरुषमेत्य शीर्णाश्रयः भ्रष्टस्थानः कूलजवृक्षवृत्त्या तटस्थिततरुक्रियया

पतति नश्यति। अहमेवं मलयकेतुं लब्ध्वा फलन्नाभात् सुदूरपराहत आसमिति ध्वनि·।

(5) उपयुक्तराजयोगेन मूर्खोऽपि मन्त्री परां कीर्त्तिं लभते। अनुपयुक्तयोगेन तु नीतिनिपुणोऽपि विनष्टो भवति।

(6) द्रव्यम् = द्रु + यत्। तम्।=भव्यम्= आत्मवन्तम्।= Suitable subject=अभिप्रेतार्थपात्रभूतम्। द्रव्यञ्च भव्ये इति निपात्यते। Cf: द्रव्योयं राजपुत्र.। द्रव्योयं माणवकः। द्रव्योय ब्राह्मणः। द्रुमञ्चादिवार्थे यत् भव्ये अभिधेये। द्रव्यं भव्ये धने च्चादौ जतुद्रुमविकारयोरिति हेमचन्द्रः। Hence अभिप्रेतानामर्थाना पात्रं योग्यमिति यावत्। Cf: न शास्त्रमद्रव्येष्वर्थवत्। Again क्रिया हि द्रव्यं विनयति नाद्रव्यमिति कौटिल्यः। The affix यत् is of course a तद्धित। Vide पाणिनि 5. 3 104.

(9) वसन्ततिलकं वृत्तम्।

(12) अद्रव्यमित्य तु विविक्तनय इति वा पाठः। विविक्तनय =सुचिन्तितनीतिरित्यर्थः।

चाणक्यः—अमात्यराक्षस अपीष्यते चन्दनदासस्य जीवितम्।

राक्षसः—भो विष्णुगुप्त कुतः सन्देहः।

चाणक्यः—अमात्य राक्षस अगृहीतशस्त्रेण भवतानुगृह्यते वृषल इत्यतः सन्देहः। तद् यदि सत्यमेव चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं शस्त्रम्। *

(1) চাণক্য—মন্ত্রিরাক্ষস, চন্দনদাসের জীবন রক্ষার ইচ্ছা আছে কি?
রাক্ষস—ওহে বিষ্ণুগুপ্ত, তাহাতে সন্দেহ কি?

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* After this, some copies give the following in addition :—

চাণক্য—অমাত্যশস্ত্রগ্রহণপূর্ব্বক মন্ত্রিপদস্থিত না হইলে যে আপনি চন্দ্রগুপ্তকে অনুগ্রহ করিবেন, তাহাতেই সন্দেহ। তবে যদি যথার্থই চন্দনদাসের জীবনরক্ষা অভিপ্রেত হয়, তবে এই শস্ত্র গ্রহণ করুন।

(2) Counsellor—Minister, do you wish to protect the life of the jeweller ?

Minister—Is there any doubt there, counsellor ?

Counsellor—Minister, without taking the weapon (the sign of the assumption of the ministership) it is doubted if you would favour the Low-born. Hence if you really wish to protect the life of the jeweller, take up this weapon.

(राक्षसश्चिन्तयति ।)

तपोवनं यामि विहाय मौर्य्यं
त्वाञ्चाधिकारे ह्यधिकृत्य मुख्यम् ।
त्वयि स्थिते राज्यनिबद्धबुद्धौ
भुनक्तु गामिन्द्र इवैष चन्द्रः ॥ १५ ॥

(1) (রাক্ষসের চিন্তা) আপনাকে প্রধানভাবে কার্য্যে রাখিয়া আমি তপোবনে যাইব। রাজ্যনিবদ্ধবুদ্ধি আপনাকে পাইয়া চন্দ্রগুপ্ত ইন্দ্রতুল্য পৃথিবী পালন করুক।

(2) (The minister musing) Appointing you as chief in work, I shall go to a hermitage Let the present king govern the earth like the divine sovereign, with you employing your intellect for the kingdom.

(3) (अहम्) मौर्य्यं विहाय मुख्यं त्वाञ्च अधिकारे अधिकृत्य तपोवनं यामि। राज्यनिबद्धबुद्धौ त्वयि स्थिते चन्द्र इन्द्र इव गां भुनक्तु।

(4) मुख्यम्=प्रधानम्। भुनक्तु=पालयतु। गां=पृथ्वीं पक्षे स्वर्गञ्च।

(6) भुनक्तु=भुजोऽनवने इति न तङ्। अवनं=पालनम्।

उपजातिवृत्तम्।

(10) उपमा।

রাক্ষসঃ—ভো বিষ্ণুগুপ্ত মা মৈবম্ ॥ অযোগ্যা বয়মস্য বিশেষতস্ত্বয়া গৃহীতস্য ॥

চাণক্যঃ—যোগ্যোঽহং ন ভবান্ ইতি কিমেতৎ । পশ্য—

অশ্বৈঃ সাদিভিরাত্তবল্গকৃশিতৈঃ স্কন্ধৈরমুক্তাসনৈ-
স্নানাহারবিহারপানশয়নস্বেচ্ছাসুখৈর্বর্জিতান্ ।
মাহাত্ম্যাৎ তব পৌরুষস্য মতিমন্ দৃষ্টা
পশ্যৈতান্ পরিকল্পনাস্থিনিকরপ্রোচ্ছূনবংশান্ গজান্ ॥১৬॥

অথবা কিং বহুনা । ন খলু ভবতঃ শস্ত্রগ্রহণমন্তরেণ চন্দনদাসস্য জীবিতমস্তি ।

(১) রাক্ষস—ওহে বিষ্ণুগুপ্ত, এরূপ নহে, এরূপ নহে। বিশেষতঃ আপনি যাহা গ্রহণ করিয়াছেন তাহা গ্রহণ করিতে আমি যোগ্য নহি।

চাণক্য—রাক্ষস, আমি যোগ্য, আপনি যোগ্য নহেন, ইহা কিরূপ? দেখুন, হে ধীমন্, কেবল আপনার পৌরুষমাহাত্ম্যে এই অশ্বগুলি সাদিগণ কর্তৃক পৃষ্ঠভাগে আরোহিত এবং স্নানাহারবিহারপানশয়নে স্বেচ্ছাসুখ বর্জিত হইয়াছে, গজগুলিও নিত্যরশ্মিসংযত ও আরোহিযুক্ত হইয়া তাদৃশ হইয়াছে। অথবা অধিক বলা নিষ্প্রয়োজন, আপনি শস্ত্রগ্রহণ না করিলে চন্দনদাসের প্রাণ থাকিবে না।

(1) Minister—Well, counsellor, this is not so, not so; I am unfit to accept, especially what has been accepted by you.

Counsellor—Minister, what is it that I am fit and you are not? See these horses are always with reins, lean and with the rider and these elephants are with their swollen spine for being constantly caparisoned. They are devoid of their own pleasure in bathing, eating, playing, drinking and lying down. O sagacious one, see all these are owing to the great power of yourself w

-an curb the pride of the proud enemy Or in short, unless you ’re up the ministerial dagger, the jeweller can not live.

(3) मतिमन् दृप्तारिदर्पच्छिद तव पौरुषस्य माहात्म्यात् अजस्रदत्तकविकैः क्षामैः रथशून्यासनैः रथ्यैः सार्द्धमेतान् स्नानाहारविहारपानशयनस्वेच्छासुखैर्वर्जितान् परिकल्पनाव्यतिकरप्रोच्छूनवंशान् गजान् पश्य ।

(4) हे मतिमन् बुद्धिमन् दृप्तारिदर्पच्छिदः गर्वितशत्रुगर्वविनाशिन तव पौरुषस्य क्षमतायाः माहात्म्यात् प्राधान्यात् अजस्रदत्तकविकैः नियतयोजितखलीनैः क्षामैः कृशैरशून्यासनैः नित्यारोहिसङ्गतैः रथ्यैर्वाजिभिः सार्द्धमेतान् स्नानाहारविहार-पानशयनेषु स्वेच्छया यानि सुखानि तैर्वर्जितान् परिकल्पनायाः सज्जायाः सन्नाहादेर्व्यतिकरेण संयोगेन प्रोच्छूनाः स्फीता वंशाः पृष्ठभागा येषां तान् गजान् पश्य अवलोकय । मन्त्रित्वे त्वमेव योग्य इति प्रवणीकर्त्तुमियं प्रशंसा ।

(5) तव बुद्धिबलेनैव हे ज्ञानिन् एते अश्वा एते गजाः सततं युद्धाय सज्जाः स्वाच्छन्द्येन स्नानाहारादिवर्जिता ग्लायन्ति ।

(6) क्षामैः = क्षै + क्तः । तैः । क्षायो म इति निष्ठामत्वम् । क्षायति । चक्षौ । अक्षासीत् । क्षै क्षय इति भ्वादिः ।

परिकल्पना = प्रकृष्टरचना = सज्जा । प्रोच्छून = प्र + उद् + श्वि + क्तः । टु ओश्वि गतिवृद्ध्योरिति भ्वादिः परस्मैपदी । श्वयति । शिश्वाय शुशाव । श्वयिष्यति । अश्वयीत् अश्वत् अशिश्वियत् । श्वयित्वा प्रशूय । श्वयितुम् । शूयते ।

शस्त्रग्रहणम् = अन्तरान्तरेण युक्त इति द्वितीया ।

(9) शार्दूलविक्रीडितं वृत्तम् ।

(राक्षसः—(स्वगतम्)

नन्दस्नेहगुणाः स्पृशन्ति हृदयं भृत्योऽस्मि तद्विद्विषां

ये सिक्ताः स्वयमेव वृद्धिमगमं च्छिन्नास्त एव द्रुमाः ।

शस्त्रं मित्रशरीररक्षणकृते व्यापारणीयं मया

कार्य्याणां गतयो विधेरपि न यन्त्याज्ञाकरत्वं चिरात् ॥ १७ ॥)

(प्रकाशम्) विष्णुगुप्त नमः सर्व्वकार्य्यप्रतिपत्तिहेतवे सुहृत्-स्नेहाय । का गतिः । एष प्रह्वोऽस्मि ।

(1) রাক্ষস—(স্বগত) নন্দস্নেহগুণসকল হৃদয়স্পর্শী হইতেছে। অথচ তাহাদের শত্রুর ভৃত্য হইয়াছি। আমাকর্ত্তৃক পালিত হইয়া যাহারা বর্দ্ধিত হইয়াছিল, তাহারা বিনষ্ট হইয়াছে ; এইক্ষণ বন্ধুরক্ষার জন্য আমাকে কার্য্যগ্রহণ করিতে হইবে। কর্ম্ম-গতিগুলি চিরকাল দৈবেরও বাধ্য থাকে না। (প্রকাশে) হে চাণক্য, সর্ব্বকার্য্য-গ্রহণকারণস্বরূপ বন্ধুস্নেহকে নমস্কার। উপায় কি। এই আমি নম্র হইলাম।

(2) Minister—(Aside) The qualities of the Nanda's love touch my heart. But I am their enemy's servant. Those trees watered by myself are destroyed. I have to take up office for protecting my friend. The courses of events do not run under fate for a long time. (Aloud) Counsellor, I bow to the love for a friend, which makes one undertake any action whatever. No help. I submit.

(3) नन्दस्नेहगुणा हृदयं स्पृशन्ति । तद्विद्विषां भृत्योऽस्मि । स्वयमेव सिक्ता ये द्रुमा वृद्धिमगमन् ते छिन्ना एव । मित्रशरीररक्षणकृते मया शस्त्रं व्यापारणीयम् । कार्य्याणां गतयः विधेरपि चिरादाज्ञाकरत्वं न यन्ति ।

(4) व्यापारणीयम् = धारणीयम् । यन्ति = गच्छन्ति । इण् + लट् झि । सर्वकार्य्यप्रतिपत्तिहेतवे = सर्वकार्य्यप्राप्तिकारणाय । नमःशब्दयोगे चतुर्थी । प्रह्व = नम्रः = प्र + ह्वृञ् + कः ।

(5) नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवतीति भावः ।

(8) नन्दस्नेहगुणैः स्पृश्यते । भृत्येन भूयते । सिक्तैर्द्रुमैर्वृद्धिरगामि तैश्छिन्नै-र्भूयते । अहं व्यापारयेयं (वा व्यापारयाणि) । गतिभिः दीयते ।

(9) शार्दूलविक्रीडितं वृत्तम् ।

(12) गुणाढ्यत्र कथाः वृद्धिमित्यादौ पाणिपयसाऽर्द्रेवा इति, यन्नीत्याश्चर्यो यान्त्याशीचनाशीवरमिति पाठान्तरम् ।

चाणक्यः—(सहर्षम्) वृषल, वृषल अमात्यराक्षसेनेदानीमनुगृहीतोसि । दिष्ट्या वर्द्धते भवान् ।

राजा—आर्य्यप्रसाद एष चन्द्रगुप्तेनानुभूयते ।

(प्रविश्य) पुरुषः—जेदु अज्जो एसो क्खु भद्दभडभाउरायणप्पमुहेहिं संजमिदकलचलणो मलअकेदू पड़िहार भूमिं उवट्ठिदो । एदं सुणिअ अज्जो प्पमाणं । (क)

चाणक्यः—भद्र निवेद्यताममात्यराक्षसाय । सोयमिदानीं जानीते ।

राक्षसः—(स्वगतम्) दासीकृत्य मामिदानीं विज्ञापनायां मुखरीकरोति कौटिल्यः । का गतिः । (प्रकाशम्) राजं श्चन्द्रगुप्त विदितमेव ते यथा वयं मलयकेतौ कञ्चित् काल मुषिता स्तत् परिरक्ष्यन्ता मस्य प्राणाः । (राजा चाणक्यमुखमवलोकयति ।)

चाणक्यः—प्रतिमानयितव्योयममात्यराक्षसस्य प्रथमः प्रणयः । (पुरुषं प्रति) भद्र अस्मद्वचनादुच्यन्तां भद्रभटप्रमुखा यथा अमात्यराक्षसेन विज्ञापितो देवश्चन्द्रगुप्तः प्रयच्छति मलयकेतवे पित्र्यमेव विषयम् । अतो गच्छन्तु भवन्तः सहानेन । प्रतिष्ठिते चास्मिन् पुनरागन्तव्यमिति ।

पुरुषः—जं अज्जो आणवेदित्ति । (परिक्रामति ।) (ख)

(क) जयत्वार्य्यः । एष खलु भद्रभटभागुरायणप्रमुखैः संयमितकरचरणो मलयकेतुः प्रतीहारभूमिमुपस्थितः । इदं श्रुत्वार्य्यः प्रमाणम् ।

(খ) যদার্থ আজ্ঞাপয়তীতি।

(1) চাণক্য—(সহর্ষে) চন্দ্রগুপ্ত, চন্দ্রগুপ্ত, অমাত্য রাক্ষস কর্তৃক এইক্ষণ অনুগৃহীত হইলে। ভাগ্যে তোমার উন্নতি হউক।

রাজা—আপনার অনুগ্রহই অনুভব করিতেছি।

পুরুষ—(প্রবেশপূর্ব্বক) মহাশয়ের জয় হউক। ভদ্রভটভাগুরায়ণাদিদ্বারা সংযমিতহস্তপাদ মলয়কেতু দ্বারদেশে উপস্থিত! এখন মহাশয়ের এবিষয়ে কি ইচ্ছা।

চাণক্য—ভদ্র অমাত্য রাক্ষসকে বল। এখন তিনি কর্ত্তা।

রাক্ষস—(স্বগত) চাণক্য আমাকে অধীন করিয়া এখন যাচ্ঞামুখর করাইতেছে? উপায় কি? (প্রকাশে) রাজন্ চন্দ্রগুপ্ত, আপনি জানেন, আমি কিছুকাল মলয়কেতুর আশ্রয়ে ছিলাম। অতএব ইহার প্রাণরক্ষা করুন। (চন্দ্রগুপ্তের চাণক্যের দিকে দৃষ্টিপাত)।

চাণক্য—মন্ত্রীর ইহা প্রথম প্রার্থনা; গ্রাহ্য করিতে হইবে। (পুরুষের প্রতি) ওহে আমার বাক্যে ভদ্রভট প্রভৃতিকে বল যে অমাত্য রাক্ষসকর্তৃক অনুরুদ্ধ হইয়া মহারাজ চন্দ্রগুপ্ত মলয়কেতুকে তাহার পৈতৃক বিষয় দান করিয়াছেন। অতএব আপনারা ইহার সহিত গমন করুন। ইনি রাজপদে প্রতিষ্ঠিত হইলে প্রত্যাগমন করিবেন।

পুরুষ—মহাশয়ের যেরূপ আজ্ঞা। (পরিক্রমণ।)

(2) Counsellor—(Joyfully) King, king, you are now favoured by the minister. Luckily you are prospering.

King—It is truly your favour that I feel.

Attendant—(Entering) 'Prosperity to you, Sir.' Here is at the gate the barbarian Prince, bound hand and foot by the chieftains It depends on you as to what is to be done of him.

Counsellor—Friend, inform the minister. He is now the master.

Minister—(Aside) Subjugating me, now the Counsellor makes me flippant in preferring a request. No help. (Aloud). King, your majesty knows that I lived some time with this prince. So protect his life.—(The king looks at the counsellor.).

Counsellor—This is the first request of the minister. It is to be

honoured. (To the attendant) Good man, tell the chieftains in my name that, having been requested by the minister, the king gives the prince his paternal kingdom. So they are to go with him and return when he is enthroned.

Attendant—As your honour directs. (Moves)

(3) प्रमाणम्=यथेच्छं कर्त्तुं शक्तः। दासीकृत्य=आयत्तीकृत्य। ते=क्तस्य च वर्त्तमाने इति षष्ठी। उषिताः=स्थिताः=वस्+क्तः+जस्। अवात्सीत्।

प्रतिमानयितव्यः= आदर्त्तव्यः। पित्र्यम्= पैतृकम्। पितुर्यदिति पितृ+यत्। तम्।

चाणक्यः—भद्र तिष्ठ तिष्ठ। अपरञ्च वक्तव्यो दुर्गपालः अमात्यराक्षसलाभेन सुप्रीत श्चन्द्रगुप्तः समाज्ञापयति य एष श्रेष्ठी चन्दनदासः स पृथिव्यां सर्व्वनगरश्रेष्ठिपदमारोप्यता मिति। अपिच विना वाहनहस्तिभ्यः क्रियतां सर्व्वमोक्ष इति। अथवामात्यराक्षसे नेतरि किमस्माकं प्रयोजन-मिदानीम्।

विना वाहनहस्तिभ्यो मुच्यतां सर्व्वबन्धनम्।
पूर्णप्रतिज्ञेन मया केवलं बध्यते शिखा ॥ १८ ॥

पुरुषः—जं अज्जो आणवेदित्ति। (निष्क्रान्तः)। (क)

(क) यदार्य्य आज्ञापयतीति।

(1) চাণক্য—ওহে দাঁড়াও, দাঁড়াও। দুর্গপালকেও বলিতে হইবে যে অমাত্য রাক্ষসকে পাইয়া অত্যন্ত তুষ্ট চন্দ্রগুপ্ত আজ্ঞা করিতেছেন যে শ্রেষ্ঠী চন্দনদাস সাম্রাজ্যের সমস্তনগরশ্রেষ্ঠিপদে নিযুক্ত হইল। আরও, অশ্ব ও গজ ব্যতীত সকলকেই স্বাধীন কর। অথবা মন্ত্রী রাক্ষস এখন পরিচালক, অতএব এ সকল বিষয়ে আমার প্রয়োজন কি? হস্ত্যশ্ব ভিন্ন, সকলেই বন্ধনমুক্ত হউক। কেবল পূর্ণপ্রতিজ্ঞ আমিই শিখাবন্ধন করি।

পুরুষ—মহাশয়ের যেরূপ আজ্ঞা। (নিষ্ক্রান্ত)

(2) Counsellor—My good man, stay, stay. Further tell the keeper of the fort that getting the minister, the highly contented king commands that the jeweller shall be appointed the chief merchant of all the cities of the empire and let there be all, except the horses and elephants, set free. Or now while the minister is the guide, I have no need of all these things. Let every tie except that of the elephants and horses be loosened. Only I who have fulfilled my vow, tie my tuft of hairs.

Attendant—As your honour directs. (Exit)

(3) वाहनहस्तिभ्यः=हस्त्यश्वेभ्यः। वाहनाश्च हस्तिनश्चेति तेभ्यः। समुद्राभ्रादघ इति लक्षणहेत्वोः क्रियाया इति च पूर्वनिपातशास्त्रस्यानित्यत्वात् अल्पाच्तरस्य न पूर्वनिपातः। पृथग्विनानानाभि स्तृतीयान्यतरस्यामिति पञ्चमी वा। बध्यते=संयम्यते=बन्ध्+कर्मणि लट्त। बध्नाति। भन्त्स्यति। अभान्त्सीत्। अनुष्टुब् वृत्तम्। This sort of general release which is still observed in the courts of many kings, is the traditional mode of signalising an event of high joy.

चाणक्यः—भो राजंश्चन्द्रगुप्त भो अमात्य राक्षस उच्यतां किं वां भूयः प्रियमुपकरोमि।

राजा—किमतः परमपि प्रियमस्ति।
राक्षसेन समं मैत्री राज्ये चारोपिता वयम्।
नन्दाश्चोन्मूलिताः सर्व्वे किं कर्त्तव्यमतः प्रियम्॥

(1) চাণক্য—রাজন্, অমাত্য, বলুন আপনাদের আর কি প্রিয়োপকার করিব?
রাজা—ইহার পর আর কি প্রিয় আছে?

সমস্ত নন্দকুলের ধ্বংস, আমার রাক্ষসের সহ মিত্রতা এবং রাজ্যপ্রাপ্তি হইল। ইহার পর আর কি করণীয় হইতে পারে?

(2) Counsellor—O king and O minister, tell me what more benefit shall I do to you.

King—Can there be any thing more favourable? My friendship with this minister and my enthronement and the extirpation of all the *Nandas* have occurred. What good is to be done further?

(3) वाम्=युवयोः । भूयः=पुनः । मैत्री=मित्र+ष्यञ्+ङीष् । षिद्गौरादिभ्यश्चेति । =मित्रता । अनुष्टुब् वृत्तम् ।

राक्षसः—तथापीदमस्तु भरतवाक्यम् ।

वाराहीमात्मयोनेस्तनुभवनविधावास्थितस्यानुरूपां
यस्य प्राग् दन्तकोटिं प्रलयपरिगता शिश्रिये भूतधात्री ।
म्लेच्छैरुद्विज्यमाना भुजयुगमधुना संश्रिता राजमूर्त्तेः
स श्रीमद्बन्धुभृत्यश्चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः ॥२०॥

(इति निष्क्रान्ताः सर्व्वे ।)

इति सप्तमोऽङ्कः ॥

इति विशाखदत्तविरचितं मुद्राराक्षसं नाटकं समाप्तम् ॥

(1) রাক্ষস—তথাপি এইরূপ মঙ্গলবাক্য হউক। সম্প্রতি ম্লেচ্ছগণ কর্ত্তৃক সমুদ্বেজিতা রাজমূর্ত্তির বাহুদ্বয় আশ্রয়কারিণী প্রাণিরক্ষিণী পৃথিবী প্রলয়াক্রান্তা হইয়া পূর্ব্বে রক্ষণক্রিয়াসমর্থ বরাহদেহাশ্রিত যে ঈশ্বরের দন্তপ্রান্ত আশ্রয় করিয়াছিল, শ্রীমদ্বন্ধু-ভৃত্য সেই বিষ্ণুস্বরূপ রাজা চন্দ্রগুপ্ত তাহাকে চিরকাল পালন করুন।

(ইতি সকলের নিষ্ক্রমণ।)

ইতি সপ্তম অঙ্ক।

ইতি শ্রীবিশাখদত্তবিরচিত মুদ্রারাক্ষসনাটকসমাপ্ত।

Scythians, or the Mussalmans under Kasim and others, we

(2) Minister—Still let there be this prayer of the actor. May the king *Chandragupta* with prosperous friends and servants long govern the earth which, agitated by the barbarians, has now taken shelter under the arms of the royal person which is the manifestation of the self-born God, to whose tusk in his incarnation as a boar able to protect, the earth attacked by deluge, had clung before. (Exeunt omnes)

THE END OF THE ACT VII.

——:o:——

The end of the Drama *Mudra Rakshasa* by *Bisakha Dutta*

(3) अधुना म्लेच्छैरुद्विज्यमाना राजमूर्त्तेर्भुजयुगं संश्रिता भूतधात्री प्राक् प्रलय परिगता अवनविधौ अनुरूपां वाराहीं तनुमास्थितस्य आत्मयोनेर्यस्य दन्तकोटिं शिश्रिये स श्रीमद्‌बन्धुभृत्यः पार्थिवश्चन्द्रगुप्तः मही चिरमवतु।

(4) अधुना सम्प्रति म्लेच्छैः यवनैरुद्विज्यमानाः क्लिश्यमानाः राजमूर्त्तेः नृपस्य। भुजयुगं बाहुद्वयं संश्रिता रक्षार्थमवलम्बितवती। भूतधात्री पृथ्वी प्राक् पूर्वं। प्रलयपरिगता कल्पान्ताक्रान्ता। अवनविधौ रक्षाक्रियायां। अनुरूपां समर्थां वाराहीं सौकरीं तनुं मूर्त्तिमास्थितस्य धृतवतः। आत्मयोनेः स्वयंभुवः यस्य विष्णोर्दन्तकोटिं दशनप्रान्तं शिश्रिये अवललम्बे स विष्णुरूपः। ना विष्णुः पृथिवीपतिरिति स्मृतेः श्रीमद्‌बन्धुभृत्यः सौभाग्ययुक्तमित्रसेवकः। पार्थिवो राजा चन्द्रगुप्तः मही पृथ्वीं चिरं दीर्घकालमवतु पालयतु। अन्ते काव्यस्य नित्यत्वात् कुर्य्यादाशिषमुत्तमा मितऽलङ्कार शास्त्रनिर्देशात् काव्यान्ते आशीरुक्ता।

(5) यथा पूर्वं कल्पान्तदुःस्था पृथ्वी वराहरूपस्य नारायणस्य दन्ताग्रमवलम्बमाना सुखेन स्थिता तथैयमधुना यवनाक्रान्ता विष्णुरूपस्य राज्ञश्चन्द्रगुप्तस्य बाहुबलेन चिरं शान्त्या तिष्ठतु।

(6) वाराहीम्=वराहस्येमाम्। तस्येदमित्यण्। ततो ङीप्।

उद्विज्यमाना—उद्+विज्+कर्मणि शानच्। चलनार्थे। ओविजी भयचलनयोरिति तुदादिरात्मनेपदी।=being agitated, harassed=चाल्यमाना=क्लिश्यमानेत्यर्थः। उद्वेज्यमानेति पाठे उत्पूर्वाण्णिजन्ताद्विजतेः कर्मणि शानच्। तत्र त्रास्यमानेत्यर्थः=frightened

श्रीमद् &=श्रीमन्तो बन्धवो भृत्याश्च यस्य सः।

(7) स्त्रिया मूर्त्तिस्तनुस्तनूरित्यमरः।

(8) दन्तकोटिः प्रलयपरिगतया भूतधात्र्या उद्विज्यमानया संश्रितया। तेन श्रीमद्बन्धुभृत्येन अश्यताम् मही पार्थिवेन चन्द्रगुप्तेन।

(9) स्रग्धरा वृत्तम्।

(10) रूपकालङ्कारः।

(11) अत्र प्रशस्तिः शुभशंसनमिति लक्षणात् प्रशस्तिर्नाम निर्वहणसन्ध्यङ्गम्।

(12) तनुमतनुबला मिति च पाठ.। अतनुबलां विशालशक्तिमित्यर्थः। संश्रितेत्यत्र पीवरमिति क्वचित् पाठ॰। पीवरं स्थूलमित्यर्थः। पार्थिवोऽवन्तिवर्मेति पार्थिवो रन्तिवर्मेति च पाठान्तरे।

(13) पुरा किल जलतलनिमग्ना पृथ्वी भगवता वराहमूर्त्तिना विष्णुना दन्ताग्रेण समुद्धृतेति पौराणिकी वार्त्ता।

(14) म्लेच्छैरुद्विज्यमाना furnishes a very wonderful internal evidence of the age of the drama According to the context, as the statement belongs to the minister राक्षस, म्लेच्छैः clearly refers to Alexander the great and his army. They actually conquered the western portion of the Punjab and contemplated to march against the Eastern parts of India, including the kingdom of चन्द्रगुप्त।

The phrase also hints at the actual state of the country when the poet composed his book. At this time too the Scythians, or the Mussalmans under Kasim and others, were

harassing some parts of India, and the poet विशाखदत्त flourished at that time. Besides the variants अवन्तिवर्मा and रन्तिवर्मा declare that at the time in question either the first or the second was the king under whom the poet was a vassal as intimated by the phrase सामन्तवटेश्वरदत्तपौत्रस्य श्रीमन्-महाराजपदभाजः पृथोः सूनोः। Of what country अवन्तिवर्मा or रन्तिवर्मा was the king has not transpired, though some suggest the modern Trivancore or Behar to have been the country in question. अवन्तिवर्मा or रन्तिवर्मा too does not furnish any information whatsoever regarding his life As some passages from the मुद्राराक्षस are found quoted in the दशरूपक and the सरस्वतीकण्ठाभरण, it is clear that the attacks of Sultan Mamood or Mahammad Ghori cannot be alluded to. They occurred many, many years later.

छन्दोऽलङ्कृति-कोषशास्त्रसंहितां दृष्ट्वा स्मृतिं पाणिने
विप्रो वात्स्यकुलोद्भवः कविवचःसारप्रकाशाशया।
स्थित्वा वर्त्मनि पूर्ववङ्गनिलयः श्रीशो बुधैर्दर्शिते
मुद्राराक्षसबोधनं रचितवानेतत् सतां प्रीतये ॥ १ ॥

शेषाशेषार्थविद् यो मां शेषाशेषगवीःस्फुटम्।
विशिष्याध्यापयद् वन्दे तं शेषशयनोपमम् ॥ २ ॥
इति शम्।

इति श्रीश्रीशचन्द्रचक्रवर्त्तिभट्टाचार्य्यविरचितं मुद्राराक्षसबोधनं
नाम मुद्राराक्षसविवरणं सानुवादं समाप्तम् ॥

APPENDIX I.

ADDITIONAL NOTES.

Act I.

P. 24.

Note (13). सर्वार्थसिद्धिरित्यादि। This note is in accordance with one of the many accounts regarding this history of नन्द and चन्द्रगुप्त। The real account appears to be what is given in the श्रीमद्भागवत and we have followed and expounded it in the Introduction. इदञ्च पुरावृत्तं मतान्तरे एव। यत् तु श्रीमद्भागवतानुसारि तदेव प्रकृतं प्रतिभाति। तन्मते महापद्मो नन्द स्तस्याष्टौ क्षत्रियागर्भजा: सुमाल्यप्रमुखा: पुत्रा इत्येते नव नन्दा चाणक्येन हता:। तस्य च शूद्रागर्भज: सुत श्चन्द्रगुप्त:। चन्द्रगुप्तो नन्दसुत इति मूले एव ध्वनितम्। तथाहि पञ्चमे मलयकेतुवाक्यम्। मौर्य्योऽसौ स्वामिपुत्त्र: परिचरणपरो मित्रपुत्त्रस्तवाहमिति।

P 93.

उवरि घणं घणरडिअं दूरे दइदा &...Another reading is उवरि घणाघणरणिअं दूरे दइदा which rendered into Sanskrit is उपरि घनाघनरणितं दूरे दयिता। घनाघनरणितम्=मेघगर्जनम्। घनाघनस्य रणितम्। रणितमिति भावे क्त:। शक्रघातुकमत्तेभवर्षुकाब्दा घनाघना इत्यमर:। i. e. the divine king, a hangman or a cruel man, a mad elephant and a rainy cloud, are the different meanings of घनाघन। Cf: घनाघन: क्षोभण इति भाष्यम्। घनाघन श्चातकमण्डलीमिवेति नैषधीये। It is derived thus—हन्तीति हनो घनाघनो वा। हन्तेरच्। (हन्+अच्।) हन्तेर्घंश्च वक्तव्य इत्यचि परे वा द्वित्वम्। अभ्यासस्याक्। घत्वञ्च। आगमस्य आको दीर्घसामर्थ्याद भ्यासह्रस्वो हलादि: शेषश्च न। अभ्यासाच्चेति (6. 3. 55) धातोर्हकारस्य कुत्वम्। अत्र प्रयोक्तव्यानि वार्त्तिकानि षाष्ठे दाश्वान् साह्वान् मीढ्वा श्चेत्यत्र पठ्यन्ते। i. e. हन वा घनाघन is optionally obtained from the root हन् with affix अच्। By some वार्त्तिक (of 7 1. 12) the root is optionally doubled and its reduplicated part does not vanish. Besides, it gets an augment (आगम) आक् and the ह is changed to घ। The ह of the root becomes घ by the Rule अभ्यासाच्च। In

the case of the other form, there is no reduplication nor any change. It is हन। As for the form घन (also meaning a cloud), it is derived with the affix अप् applied to the root (हन्) under the Rule मूर्त्तौ घनः (3 3 77), मूर्त्ति expressing काठिन्य (solidity), as अभ्रघनः। दधिघनः। द्वारं तमोघनप्रख्यं गुहायाः प्राविशद् द्रुतमिति भट्टिः। Now, how then घनो मेघः? घनं दधि? सैन्धवघनमानय? धर्म्मवाचकपदेन धर्म्मी भण्यत इति। घनः सान्द्रे दृढे दार्ढ्ये विस्तारे मुद्गरेऽम्बुद इति हेमचन्द्रः।

With regard to the word दयिता here, some take it in the sense of प्रिया, the beloved. दय + क्तः + टाप्। But it really means अनुकम्पयिता, परिरक्षकः। दय + तृच्। The protector. दय दानगतिरक्षणहिंसादानेष्विति भ्वादिरात्मनेपदी। सेट्। दयते। दयाञ्चक्रे &c.। अदयिष्ट। दयिष्यते।

ACT II.

P. 136.

विज्ञापनाम् = वि + ज्ञा + णिच् + युज् + टाप्। ताम्। ण्यासश्रन्थो युजिति युच्।

P. 151.

मया पुनर्ज्ञातम् = ज्ञातमिति भूते क्तः। ततः कर्त्तरि मयेति तृतीया। तेनेत्यधिकारे उपज्ञात इति सूत्रितत्वाज् ज्ञापकात्। i.e with the nominative तेन, the सूत्रकार himself connects उपज्ञाते in the Rule (4. 3 105) Hence the indication is that क्त may be applied, in the past tense also, to the roots implying ज्ञान। See the amplified note on this, in p 173.

ACT III.

P. 270.

मया पुनर्ज्ञातम्...नियोजित इति। = Notice that ज्ञातम् is in the past tense as its nominative is मया। The word नियोजितः here has its क्त in the future tense. आशंसायां भूतवच्चेति भविष्यदर्थे क्तः (3 3. 132)। नियोजयिष्यते इत्यर्थः। cf: भवत्कृतां भूति मपेक्षमाणाइति भारविः। भवता करिष्यमाणामित्यर्थः। भूते विहितः प्रत्ययः आशंसायां गम्यमानायां भविष्यति काले वर्त्तमाने च स्यादिति सूत्रार्थः। तथाच सौमित्रे मामुपायंस्थाः कम्रामिच्छुर्वशंवदामिति भट्टिः। वर्त्तमानेऽत्र लुङ्।

Act IV.

P. 314.

कौटिल्य: कोपनोपि स्वयमभिंचरणज्ञातदु:खप्रतिज्ञ: :—अत्र कौटिल्य: कोपि-
ोपि स्वयमभिचरणज्ञातदु:ख: प्रतिज्ञामिति च पाठान्तरम्। तदेव साधीय:।
आयतिग्लानिभीत इत्यत्र आयतिज्यानिभीत इति केचित् पठन्ति। तत्र आयतौ
भविष्यति काले या ज्यानिर्वयोहानिर्वार्द्धकमिति यावत्। तस्या भीत इत्यर्थ:।
ज्यानि जीर्णा वित्यमर:। i.e wearing, growing old. ज्या + नि:। वीज्या
ज्वरिभ्यो नि रित्यौणादिको निप्रत्यय:। ज्या वयोहानाविति क्र्यादि:। जिनाति।
जिज्यौ। अज्यासीत्। ज्यास्यति। जीन:। जीत्वा प्रज्याय। ज्यातुम्।

P 332.

आ मज्झसादो = आ मध्याह्नत: = आ मध्याह्नात्। पञ्चम्यपाङ् परिभिरित्याङ्
योगे पञ्चमी। ततस्तसि:। आद्यादिभ्य उपसंख्यानमिति। आद्यादेराकृतिगणत्वात्।
अह्नो मध्यं मध्याह्न:। एकदेशितत्पुरुष.। सर्वोप्येकदेशोह्ना समस्यते संख्या
विसायपूर्वस्याह्नस्याहन्नन्यतरस्यामिति ज्ञापकात्। अह्नोह्न एतेभ्य इति समासान्ते
परतोऽह्नादेश:। समासान्तश्चात्र सूत्रकारमते राजाह:सखिभ्यष्टजिति टजेव।
भाष्यकारस्तु अह्नोह्नवचनानर्थक्य माश्रित्यास्मिन् टच्प्रत्याख्यानेन अह:सर्व्वैकदेशेति
पूर्व्वसूत्रादचमेव व्यवस्थापितवान्। यथोत्तरं मुनीनां प्रामाण्यम्। रात्राह्नाहा:
पुंसीति पुंस्त्वम्। तस्मात्। आङ्मर्यादाभिविध्योरिति समासे तु आमध्याह्नम्।
मध्यञ्चाहरिति कर्मधारये मध्याह्न इति स्यात्। तत्र टच्। पुंस्त्वञ्च। In the
word मध्याह्न, the समास is एकदेशितत्पुरुष by the indication
(ज्ञापक) obtained from the Rule सङ्ख्याविसायपूर्व्वस्याह्नस्याहन्नन्यतरस्याम्,
according to which साय a part of अहन् is compounded there-
with and the word सायाह्न is formed. In the case of कर्मधारय,
the word is मध्याह with the समासान्त टच्। मध्याह and मध्याह्न
are both masculine. In मध्याह्न, टच् is the समासान्त in accor-
dance with the सूत्रकार ; but अच् in accordance with the
भाष्यकार who rejects टच्। The opinion of the latter is
to prevail. Of the three sages of Grammar—पाणिनि,
कात्यायन and पतञ्जलि—the last is regarded as the highest
authority. मुनित्रयाच्च भाष्यकारः प्रमाणतरमधिकतत्त्वदर्शित्वादिति कैयट: ।
(भाष्यप्रदीप, 2. 4 26)। And also यथोत्तरं मुनीनां प्रामाण्यम् i e. the
authority of the sages (of Grammar) is gradually great in

accordance with the order of subsequency of their flourishing periods.

Act V.

P. 341.

न कोपि निर्गन्तुं प्रवेष्टुं वानुमीयते—Whether a verb formed with तुमुन् must have the same subject as agrees with the principal verb of the sentence, is a disputed point. There are altogether five Rules in the अष्टाध्यायी for the provision of तुमुन्, viz —

(1) तुमुण्ण्वुलौ क्रियायां क्रियार्थायाम्। (3 3 10)।

(2) समानकर्त्तृकेषु तुमुन्। (3.3.158)।

(3) कालसमयवेलासु तुमुन्। (3 3 167)।

(4) शक-धृष ज्ञा—ग्ला—घट—रभ—लभ—क्रम—सहार्हास्त्यर्थेषु तुमुन्। (3.4.65)।

(5) पर्य्याप्तिवचनेष्वलमर्थेषु। (3 4.66)।

Of these the last three do not obviously require the condition of समानकर्त्तृकता। The second Rule is under the restriction of इच्छार्थेषु and it means इच्छार्थेषु धातुषु समानकर्त्तृकेषूपपदेषु धातो स्तुमुन् स्यात्। यथा इच्छति वाञ्छति वष्टि कामयते अभिलषति वा भोक्तुम्। समानकर्त्तृकेषु किम्? देवदत्तं भुञ्जानमिच्छति यज्ञदत्तः। So some assert that in the case where the main root does not imply इच्छा, तुमुन् is admissible with its subject being other than that of the main verb. Hence ब्रह्मकर्म्म कर्त्तुं भवन्तमहं वृणइति अनिरुद्ध-नारायणभट्ट-श्रीदत्तकर्कोपाध्यायाः। रेवां यदि प्रेक्षितुमस्ति काम इति। यदर्थिता निर्हृतवाच्यशल्यान् प्राणान् मया धारयितुं चिरं व इति च कालिदासः। श्रुत्वा विस्फूर्जथुप्रख्यं निनादं परिदेविनी। मत्वा कष्टश्रितं रामं सौमित्रिं गन्तुमैजि-हदिति भट्टिः। अभिधातुमधोक्षजः। शिष्याय बृहतां पत्युः प्रस्तावमदिशद्दृशेति माघः। सुषेण कविराज in his commentary on the कातन्त्र Grammar says, "कर्त्तुं वा कश्चिदन्तर्द्धयति वसुमती दक्षिणं सप्ततन्तुमित्यादिप्रयोगात् कर्त्तृभेदेपि तुमो वाच्यत्वमिति निश्चीयते।" On the other hand रघुनन्दन, the स्मार्त्त-भट्टाचार्य्य of Bengal, considered the समानकर्त्तृकत्व condition of तुमुन् as absolutely binding and changed the statement of अनिरुद्धभट्ट and others to ब्रह्मकर्म्मकरणाय भवन्तमहं वृणे। भट्टोजि, his grandson

and commentator हरि and नागेश the pupil of the latter, all decide also for the समानकर्त्तृकत्व system of तुमुन्। Says भट्टोजि "तुमुण्ण्वुलाविति विधिरपि भिन्नकर्त्तृकेषु नेष्यते। एवं भोजयितुमागच्छतीति वक्तव्ये पुत्रेण भोक्तुमित्यप्रयोगात्। सेयं व्यवस्था शब्दशक्तिस्वाभाव्याद्बहुलग्रहणाद्वा सिद्धा।" (प्रौढमनोरमा) If so, why then समानकर्त्तृकेषु is applied only in 3 3 158 or given there at all? हरि and नागेश explain it thus:—"समानकर्त्तृकेष्विति स्पष्टार्थमेवेति भाव:।" So, those who accept the समानकर्त्तृकत्व state of तुमुन् as binding, supply some suitable words to account for such applications as ब्रह्मकर्म कर्त्तुं भवन्तमहं वृणे। E. g. ब्रह्मकर्मकर्त्तुं स्थितं भवन्तमिति।

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बलीयस्तया = बल + मतुप् = बलवत्। बलवत् + ईयसुन् = बलीयस्। बलीयस् + तल् + टाप्। तया। विन् मतोर्लुगिति मतुपो लुक्।

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वयमेव तव गन्तार: = गन्तार: is an adjective to वयम्। Hence it is derived with तृच्। The finite verb is भविष्याम: वा भवितास्म:, either in लृट् or लुट्। It may also be भवाम:। वर्त्तमान सामीप्ये वर्त्तमानवद्वेति लट्।

Act VI.

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मर्त्तव्ये व्यवसितस्य = मरणे उद्यतस्य। मृङ् + तव्यत्। म्रियते। ममार। मरिष्यति। अमृत।

APPENDIX II.

THE TEST QUESTIONS.

1. Form an estimate of the character of राक्षस and criticise it. Support your remarks with quotations or references to the passages in the Drama.

2. What defects or excellence, if any, do you find in the character of मलयकेतु?

3. Distinguish the fiction from the reality in the मुद्राराक्षस briefly mentioning your authorities or reasons.

4. Translate the stanza IV. 3 and name the several stages in the development of the plot of a play mentioned by writers on dramaturgy and indicated in this stanza Analyse the plot of the मुद्राराक्षस and point out these stages in it.

5. What are the logical fallacies alluded to in the stanza V. 10.

6. Explain all the terms in the stanza IV. 3 which relate to dramaturgy and state the portions of the plot which those terms refer to.

7 What is the date of चन्द्रगुप्त and how is it determined? Justify the remark that the date of चन्द्रगुप्त is an important link in the determination of Indian chronology and mention the places and persons of Chandra Gupta's time, alluded to in the मुद्राराक्षस ।

8. Contrast the style and sentiment displayed in the writings of शूद्रक and विशाखदत्त and state what you know of the lives of each of those poets. (शूद्रक is the supposed author of the मृच्छकटिक ।)

9. Describe and compare the civil policy of चाणक्य and राक्षस । What natural advantage had the former on his side?

10. Briefly state what you know of चन्द्रगुप्त from Greek, Roman, Buddhist or other sources and give a comparison of the historical account of that king with that given in the मुद्राराक्षस ।

(11) To what religious sect does जीवसिद्धि belong? Is **the author right in calling him as क्षपणक? If not, why not.?**

(12) Who is the author of the मुद्राराक्षस and what materials are there to determine his date?

(13) Examine the play मुद्राराक्षस as a dramatic work and point out its defects and excellences.

(14) Sketch briefly the character of भागुरायण stating the part he is made to play in the drama. Cite passages to illustrate your remarks

(15) State all allusions to the Buddhistic religion which occur in the play.

(16) What are the metres of IV 16 and VI. 16? Define and scan them.

(17) Explain—"ता किं णिमित्तं कुकविकिदणाडअस्स विअ, अण्णं मुहे अण्णं णिव्वहणे।" State which portions of the plot in the मुद्राराक्षस are covered by the underlined.

(18) What are the different ways in which dramatic writers wind up the प्रस्तावना? which of them is in the मुद्राराक्षस?

(19) Analyse the character of चाणक्य giving quotations or references to the text where necessary.

(20) What relation does प्राकृत bear to संस्कृत? what are the different kinds of प्राकृत? Which of them is used in the मुद्राराक्षस? Give an instance of each.

(21) Give the substance of the letter which चाणक्य made शकटदास write without any address upon it? What part does it play in the "denouement" of the मुद्राराक्षस?

(22) Do you concur in the remark that the policy of चाणक्य may be regarded as quite Mechiavellian? Give your reasons. (Machiavelli (1469-1527 A. D.) was an Italian statesman notorious for his diplomacy and duplicity)

(23) What different peoples are mentioned in the मुद्राराक्षस? Identify them where you can.

(24) Criticise the style of विशाखदत्त stating the merits and demerits and illustrating the latter. To what time does his play refer?

(50) Discuss fully the different readings in II. 2c VII. 20.

(*N. B.*—With a careful study the students will, hoped, be able to prepare the answers to all these ques from the foregoing commentary.)

NOTICE.

BOOKS BY THE SAME EDITOR.

(3). The **Kumar-Sambhava** (कुमार-सम्भव) cantos I-VIII, Sanjibani and another Sanskrit Commentary named ...ranjika, composed in 1750 A. D. and translation into ...lish and Bengali and annotations in English and ...skrit Rs. 4/- or 5*s*. 4*d*.

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(6). **Dhatu-Prodeepa** (धातुप्रदीप) by Maitreya Rakshita ...ेयरचित), a commentary on Panini's Dhatupatha (धातुपाठ), ...ed with annotations, (In the press).

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